A MANVAL OF GODLY PRAYERS.

Distributed according to the dayes of the Weeke.

Whereunto is added a large and ample exercise for Morning and Euening.

with a forme of Confession of our sinnes to Almighty God.

LONDON,
Printed by B. A for C[illegible]
Knight, dwelling at the [illegible]
ly-Lamb in [illegible]
Church-yard.
1620.

BODLEIAN
D
5 MAR 1957
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a	1	*The Circumcision of our Lord,*
b	2	Adelherd abbot,
c	3	Genouefe Virgin,
d	4	
e	5	Edward King and confessor.
f	6	*The Epiphany of our Lord.*
G	7	(mart,
a	8	Lucian Priest, and his fellow,
b	9	Iulian Priest, and his fellow, mart.
c	10	
d	11	Higinius bishop and martyr,
e	12	Bennet abbot.
f	13	
G	14	Hillary bishop and confessor, Fœ-lix Priest and martyr.
a	15	Paul the first hermit, Maurus abot
b	16	Marceli bishop,
c	17	Anthony, abbot,
d	18	The chairing of S. Peter at Rome
e	19	(prisca: Marius, Martha, Audifax, and (ab-(bacus mart, Wolston bishop
f	20	Fabian and Sebastian mart,
G	21	Agnes Virgin and mart.
a	22	Vincent and Anastitius mart:
b	23	Emerentiana Virgin and martyr:
c	24	Timothy bishop and mart:
d	25	Conuersion of saint Paul.

e	26	S. Policarpe Bishop and mart.
f	27	S. John Chrysostome, Bishop and Confessor.
G	28	The apparition of S. Agnes, being the second
a	29	
b	30	S. Allegund Abbesse,
c	31	S. Marcella Widdow.

February hath xxviii. dayes.

d	1	S. Ignatius Bishop and martyr, S. Bride virg.
		Fast,
e	2	*The Purification of our Blessed Lady,* S. Lawrence Bish. of Canterbury.
f	3	S. Blase Bishop and Martyr.
G	4	
a	5	S. Agatha Virgin and Martyr.
b	6	S. Dorothy Virgin and Martyr.
c	7	S. Theodore Martyr. S. Richard King of England.
d	8	
e	9	S. Apoline Virgin, and Mart.
f	10	S. Scolastica Virgin, S. William, Duke of Aquitane.
G	11	
a	12	
b	13	S. Valen.

c	14	S. Valentine Priest and martyr,
d	15	S. Faustina and Iouita, martyrs,
e	16	S. Iulian Virgin and Martyr.
f	17	
G	18	S. Simeon, Bishop and Martyr.
a	19	
b	20	S. Mildred Virgin.
c	21	99. Martyrs.
d	22	The Chayring of S. Peter at Anti-
e	23	S. Milburge Virgin. (och
		Fast.
f	24	[illegible] S. Edelbert K.
G	25	
a	26	
b	27	S. Adsomanus & Athanasian, his
		(wife Confes.
c	28	S. Roman Abbot s. Oswold Bish.

March hath xxxi. dayes.

d	1	S. David Bishop and Confess.
e	2	S. Chad Bishop and Confess.
f	3	S. Cunigund Empresse and Virg.
G	4	S. Adrian and other Martyrs.
a	5	
b	6	
c	7	S. Thomas of Aquine, Confessor.

		3. Perpetua & Felicitas martyr.
d	8	Fœlix Bishop and Confessor.
e	9	40. Martyrs.
f	10	
G	11	
a	12	3. Gregory bishop and confessor.
b	13	and Doctor of the Church, & A-(postle of England,
c	14	
d	15	Longine martyr.
e	16	
f	17	Patricke bishop and confes.
G	18	Edward King and martyr.
a	19	Ioseph confes: and our blessed La-(dies husband.
b	20	Cuthbert bishop and confes.
c	21	Benne, abbot.
d	22	
e	23	
f	24	3. Butolph.
		Fast.
G	25	The annunciation of our blessed
a	26	(Lady.
b	27	
c	28	
d	29	The
e	30	
f	31	

G	1	The conuersi: of s. Mary Magdalen
a	2	Francis of Paula confes: s. Mary (of Eyypt
b	3	Richard bishop of Chichester,
c	4	Isidori Bishop.
d	5	Vincent.
e	6	
f	7	
G	8	
a	9	
b	10	
c	11	Leo bishop and confes:
d	12	
e	13	Ermigill King and Martyr,
f	14	Tiberius, Valerian, & Maxi mus, (Martyrs,
G	15	
a	16	
b	17	Anicetus Bishop and martyr.
c	18	
d	19	Elphegus Bishop of Canterbury, (Martyr
e	20	
f	21	Anselme Bishop of Canterbury,
G	22	Sother and Caius bishop and (Martyr,
a	23	George mart.
b	24	Melitus bishop, s. Egbert King,

c	25	s. *Marke Euangelist.*
d	26	s. Clete, and s. Marcellin Bishop.
e	27	(and martyrs,
f	28	s. Vitalis Martyr.
G	29	s. Peter of Millaine, s. Katherine
		(of Sjena virg.
a	30	s. Erkenwald Bish. of London.

May hath xxxi. dayes.

b	1	*Philip and Iacob Apostles*, commonly cald May day, s. Walburg, virg.
c	2	s. Athanasius Bishop and Confes.
d	3	The Inuen: of the holy crosse, commonly called Holy roode day.
		s. Alexand: Euen: and Theodil. Mart, Iuvenal Bishop and confes;
e	4	s. Monica: widdow,
f	5	
G	6	s. Iohn Port Latine, s. Edelbert
a	7	s. Iohn of Beuerley, (bish.
b	8	The apparition of s. Mich.
c	9	s. Gregory Nazianzene bishop.
d	10	s. Gordianus and Epimachus.
e	11	(Martyrs,
f	12	s. Nereus, Archileus, and Pancrat.
G	13	(Martyrs.

s. Bo-

a	14	s. Boneface Martyr.
b	15	
c	16	s. Brandon Abbot.
d	17	
e	18	
f	19	s. Pudentiana Virgin. s. Dun- (stane bish. of Canterbury
G	20	s. Benardine.
a	21	
b	22	s. Helin.
c	23	
d	24	
e	25	s. Vrbane bish. and Martyr.
f	26	s. Eluetherius Bishop and Martyr.
		s. August the Apostle of England Bishop of Canterbury and Confes.
G	27	s. Iohn bish & mar. s. Bede Priest.
a	28	s. Germane bish. of Paris Confes.
b	29	s. Fœlix Bish. and Martyr.
c	30	s. Petronill Virgin.
d	31	

Iune hath xxx. dayes

e	1	
f	2	s. Marcellinus, Peter, and Erasmus. (martyrs.
G	3	
a	4	
b	5	

c	6	
d	7	Robert abbot of Circester,
e	8	Wiliam Bishop of Yorke,
f	9	Prime and Felician, martyrs
		Translation of S. Edmond,
		Columbus Priest,
G	10	Margaret Queene of scotland,
a	11	Barnabie Apostle.
b	12	Basilides, Cirinus, Nabor, and Na- (zarus martyrs,
c	13	Anthony of Padua confes.
d	14	Basil bishop and confes.
e	15	Vitus, Modestus, and Crescentia,
f	16	(martyrs.
G	17	
a	18	Marke and Marcelline martyr,
b	19	Gervasius and Protasius,
c	20	Silverius bishop and Martyr,
d	21	Transl. of S. Edward King & mar.
e	22	Alban the first martir of England
f	23	Etheldred King of Eng. Fast
G	24	*Nativity of Iohn Baptist* commonly (called Midsummer day
a	25	Iohn and Paul martyr, S Raph bi- (shop and confes.
b	26	
c	27	
d	28	S. Leo, bishop and confessor. Fast.
e	29	*S. Peter and Paule Apostles.*
f	30	A Commemoration of S. Paul, Fast

G	1	Fast,
a	2	The visitation of the Virgin mary
b	3	Processe and Martinin martirs.
c	4	
d	5	
e	6	
f	7	The Translation of S. Thomas of Canterbury, S. Elderburge vir-
G	8	(gin S. Hedda bishop,
a	9	S. Cirill Bishop and martyr,
b	10	7. Brethren martirs, and S. Ruffina and Secunda, Vir. and martyrs
c	11	Pius bishop and martyr,
d	12	Nabor and Fœlix martyrs.
e	13	Annaclete Bishop and Martyr.
f	14	Bonauenture bishop and Confes.
G	15	Translation of S. Swithin.
a	16	Translation of S. Osmand.
b	17	Alexius confessor.
		Kenelme King and martyr,
c	18	Simphorosa and her seuen sonnes
d	19	(martyrs
e	20	Margaret Virgin and martyr,
f	21	Praxedes Virgin and martyr,
G	22	Mary Magdalen,
a	23	Appolinare bishop and martyr,
b	24	Chrystine, Virgin martyr.

Fast

		fast.
c	25	s. *Iames Apostle.* s. Chrystopher (Martyr,
d	26	s. Anne mother of our blest Lady
e	27	s. Pantalion martyr,
f	28	s. Nazarius, Celsus, and Victor, martyr. s. Innocent bishop & confessor. s. Sampson bishop,
G	29	s. Martha Virgin, S Fœlix simpli, Faust. and beatrix martyrs.
a	30	s. Abdon and Sennen.
b	31	

August hath xxxi. dayes.

c	1	s. Peterr and Vincula and the Machabes mart, s. Ethelwald bishop (of Winchester.
d	2	s. Stephen bishop and Martyr,
e	3	The invention of s. Stephen, (the first martyr.
f	4	s. Dominicke Confessor.
G	5	Dedication of s. Mary, and Nives s. Oswald King.
a	6	Transfiguration of our Lord saint Sixtus Felicissimus, and Agapitus, (Martyrs.
b	7	s. Donatus bishop and martyr.

s. Cirta-

c	8	s. Cirinous, Largus and ſmaragdus (martyrs
d	9	Roman martyr,
e	10	Lawrence martyr,
f	11	Tyburtius and ſuſanna martyr.
G	12	Clare Virgin,
a	13	Hypolite and his fellow, martyr.
b	14	
c	15	The Aſſumption of our bleſ: Lady
d	16	
e	17	
f	18	Agapite Marryr:
G	19	
a	20	Bernard Abbot.
b	21	
c	22	Timothy and his fellowes martirs
d	23	Faſt.
e	24	s. *Bartholmew Apoſtle.*
f	25	Lewis King of France Confeſſor:
G	26	Zephetine biſhop and Martyr.
a	27	
b	28	Auguſtine biſhop and Confeſ, and Doctor of the Church. s. Hermes (martyr
c	29	Decolation of s. Iohn Baptiſt and (s. Sabina mart
d	30	Fœlix and Audact. martyr.
e	31	Ayden biſhop and Confeſſor.

Gy-

f	1	Giles abbot, Twelue brethren,
G	2	(Martyrs.
a	3	
b	4	Translation of saint Cutbert.
c	5	
d	6	
e	7	
f	8	The Natiuity of our blessed Lady
		(Adrian martir.
G	9	Gorgon martyr,
a	10	Nicholas Tolentine confes.
b	11	Prothus and Hacinthus martyrs,
c	12	
d	13	Exaltatation of the holy crosse,
e	14	The latter Roode day,
f	15	Nicodemus martyr.
G	16	Cornelius and Ciprian bishops, and martirs, Euphemia, Lucia, and Geminianus martyrs, &c. Edithvirg.
a	17	Lambert bishop and martyr.
b	18	
c	19	Ianuarius bishop, and his fellowes martyrs. Theodore bish. of cant.
d	20	Eustachius and his fellows martyrs
		Fast.
e	21	*saint Matthew Apostle.*
f	22	Mauris and his fellowes martyrs,
		Line

G	23	Line bish. and mart. Tecla Virgin
a	24	(and martyr.
b	25	
c	26	Cyprian and Iustina martyr.
d	27	Cosma and Damian martyr.
e	28	
f	29	*Dedication S. Michael Archangell, commonly called Michalmasse day.*
G	30	Hierom priest and Doctor of the Church, Honorius bishop.

October hath xxxi. dayes.

a	1	
b	2	Remigius bishop and confessor,
c	3	Thomas bishop of Hereford.
d	4	
e	5	Francis Confessor,
f	6	Placidi and his fellowes martyrs,
G	7	
		Marke bishop and confes.
		Sergius, Bacchus, Marcellus, and
a	8	(Apulcius mart
b	9	Pelagia the penitent
c	10	Dionisius, Rusticus, Eluther, mart.
d	11	Pauline bishop of Yorke,
e	12	
		Wilford bishop of Yorke.

Ca'ix.

f	13	
G	14	Calixtus bishop and martyr.
a	15	Aurelia Virgin.
b	16	
c	17	
d	18	*s. Luke Euangelist.*
e	19	Frideswide Virgin.
f	20	
G	21	Hillarion Abbot. Vrsula and her fellowes: virg. and mart.
a	22	Seuerus Priest and martyr.
b	23	Seuerinus bishop of Collen.
c	24	Crispin and Crispinian mart.
d	25	Crisanthus and Daria martyrs.
e	26	Fast.
f	27	*Simon and Iude.*
G	28	Narcissus bishop and Confessor.
a	29	
b	30	Quintine martyr.
c	31	Fast.

November hath xxx dayes.

d	1	*The feast of all Saints.*
e	2	
f	3	Winefride virgin and martyr.
G	4	Vitalis and Agricola martyr.

Le o-

a	5	
b	6	Leonard Abbot.
c	7	
d	8	Foure Crowned Martyrs.
e	9	The dedication of s. Saviour. s.
		(Theodore Martir
f	10	Triphon, Respicius and Nympha
		(mart. S. Iust. bish.
G	11	Martin bishop and Confessor,
		(Menna martir
a	12	Martin bishop and martyr,
b	13	
c	14	The Translation of s. Erkenwald,
d	15	
e	16	Edmond bishop of Canterbury,
f	17	Gregory Thaumauturge bish.
G	18	Hugh bishop of Lincolne,
		Dedication of the church of saint
		(Peter and *Paul*
a	19	Pontian bishop and martyr.
b	20	Edmond King and martyr.
c	21	Presentation of our blessed Lady,
d	22	Cicely Virgin and martyr,
e	23	Clement bishop and martyr,
f	24	Crisogonus martyr.
G	25	Katherine Virgin and martyr.
a	26	Peter of Alexandria bishop and
b	27	(Martyr,
c	28	Satur-

d	29	Saturnus martyr,	Fast.
e	30	s. *Andrew apostle.*	

December hath xxxi. dayes.

f	1	Elgius bishop,
G	2	Bibian Virgin and martyr,
a	3	Lucius King and confes.
b	4	Barbara virg. and mart, Osmund
c	5	sabba abbot. (bishop
d	6	Nicholas bishop and confes:
e	7	Ambrose bishop and confes
f	8	conception of our Lady,
G	9	Melchiades bish. and mart,
a	10	Damascus bishop and confes:
b	11	
c	12	
d	13	Lucy Virgin and mart.
e	14	
f	15	Valer. bishop.
G	16	
a	17	
b	18	Victor mart.
c	19	Nemerius.
d	20	Fast.
e	21	s. *Thomas apostle.*

Victo

f	22	
G	23	Victoria virgin and martyr.
a	24	Fast.
b	25	*The Nativity of our Lord,* (saint Anastasia martyr
c	26	*saint Stephen the first martyr.*
d	27	*saint John Evangelist.*
e	28	*The holy Innocents martyrs.*
f	29	Thomas of Canterbury bishop & (martir
G	30	
a	31	Silvester, Bishop and martyr.

THE MOVEABLE Holy-daies.

ALL Sundaies in the yeare. Ashwednesday vntill noone Good friday, Munday, Tuesday & Wednesday in Easter week. The Ascencion day, Munday, Tuesday, and Wednesday in Whitson weeke.

THE MOVABLE Fasting dayes.

LEnt euery day except Sundaies. The Ember daies which are the Wednesdaies, Fridaies, & Saterdaies, next after Ashwednesday, Whitsonday, the latter Rood day, and S. Lucies day. All Fridayes, The Munday, & Wednesday in the Crosse weeke, Whitsun-Eue.

If

IF any doe doubt, whether all the foresaid Holydayes & Fastingdayes are to be kept, as they are heere set downe: he may see certaine probations gathered out of diuers Authors, and written by themselues, whereby all those that can be doubted of, are confirmed, which are heere omited because they are somewhat long.

Annotations annexed to the Kalender.

WHen the Eue of the Annunciation of our Lady or Saint Marks day doe fall in Easterweeke: they are not fasted.

The Fridaies that fall in Easter weeke, or in Christmasse weeke, are not fasted.

If any Vigil fall vpon the Sunday: it is fasted vpon the Saturday before.

Direction

Directions for the moueable feasts.

YOu may learne by this Table folowing, on what day Faſter day falleth out, by which you may know al the other moueable feaſts. The nynth ſunday before Eaſter is Septuagiſima: the eight is Sexageſima: the ſeauenth Quinquageſima then Wedneſday next is Aſhwedneſday. The next Sunday is the firſt ſunday in Lent. And ſo forward till paſſion ſunday, and Palme ſunday, which are next before Eaſter. The firſt ſunday after Eaſter is called *Dominica in Albis*. The weeke after the fift ſunday is the Rogation weeke, that is abſtinence & prayer. The Thurſday of the ſame week is Aſcenſion day. The X. day after is Whitſunday. The next is Trinity Sunday. And the Thurſday following is *Corpus Chriſti* day.

A Table of Easter for 24. yeeres, according to both Calenders, with the difference betweene them.

In the Corrected Calender, An. Domini.		In the vncorrected.	Difference of weekes.
1604	xviii. April.	viii. *April*	0
1605	x. *April*,	xxxi. march.	0
1606	xxvi. march	xxx. April	5
1607	xv. *April*.	v. April	0
1608	vi. *April*,	xxvii. mareh	0
1609	xix. *April*,	xvi. April	1
1610	xi *April*.	viii. April	1
1611	iii. *April*,	xxiiii. march	0
1612	xxiii, *April*.	xii. April	0
1613	vii. *April*.	iiii. April	1
1614	xxx. march	xxiiii. April	5
1615	xix. *April*.	ix. April.	0
1616	iii. *April*.	xxxi. march	1
1617	xxvi. march	xx. April	5
1618	xv. *April*	v. April	0
1619	xxxi. march	xxviii. march	1
1620	xix. *April*	xvi. April	1
1621	xi. *April*.	i. April	0
1622	xxvii. march	xxi. April	5
1623	xvi. *April*	xiii. April	1
1624	vii. *April*	xxviii. march	0
1625	xxx. march	xvii. April	4
1626	xii. *April*	ix. April.	1
1627	iiii. *April*.	xxv. March.	0

Of the beginning of Aduent.

THe Holy Church, hath taken foure Sundaies imediately going before Christm as, to make as it were a solemne preparation for the comming of Christ into this world Therefore they bee called the Sundaies of Aduent, and the whol time is called the holy time of Aduent (that is of comming.) The first sunday is alwaies that which either falleth vpon S. Andrews day, or the next vnto it, whether it be before or after, that is, that Sunday which either falles on the 27. of Nouember or on any day after, vntill the third day of December be past.

Of the Ember dayes.

FOure times in the yeare haue beene also from auncient ages chosen, wherein we are bound to fast. Vpon the wednesday, Friday, and

and Saterday, perfectly for to obtaine the fruits of the earth, and to giue thanks for the same, whereas at those times they are sowed, or beginne their growth, or ripen, or are gathered in; partly to obtaine the grace of the Holy-Ghost, at such times as Holy Orders are giuen: For on the Sunday of Ember, the Church vseth to giue them. And it was the custome of the Apostles, to fast when they gaue holy Orders.

Partly also to giue, as it were, to God, a part of euery month, so that fasting three dayes in euerie quarter, we offer for euery month a day; and partly, because almightie God in the old Law commaunded foure solempne feastes in the yeare: and although the old Law doth not now binde vs, yet is it conuenient that in workes of chri-

ſtian Vertues, the Church of Chriſt profeſſe a greater perfection then the Synagogue of the Iewes, and therefore inſtitute conueuient times of faſting.

Holy-dayes throughout the yeere.

BY the Vniuerſall Church of Chriſt, theſe dayes are obſerued, either of bond, of expreſſe law, or by generall deuotion: all Sundayes, Chriſtmaſſe day, New-yeares day, Twelfe-day, Eaſter-day, and the three dayes following. Aſcention day, Whitſunday, and the three dayes following, dayes of our bleſſed Lady, the purification, Annunciation, Midſummer day, the principall feaſts of the twelue Apoſtles, S. Steuens day, S. Marke, S. Luke, S. Michaels day in September, Innocents day.

The fasting dayes of all the whole yeere.

IN all the Church, these Fasting dayes are obserued. All the Lent except Sundayes, the Ember daies, the Eeues of Christmas, of Whitsuntide, of Alhallowes, of all the twelue Apostles (except S. Iohn Euangelist, and Saint Phillip and Iacob) of the Natiuity of Iohn Baptist. Besides these, it hath beene a deuout custome in *England*, to fast all the Frydayes (except within the twelue dayes, and in Easter weeke) and also certaine other Eeues of our Lady, as the Purification, the Annunciation Eeue is not fasted, if it fall in Easter weeke, the three Rogation dayes, that is, Monday, Tuseday, and Wensday before Ascention day, were fasted

alſo, ſaue that on Tueſday the cuſtome alloweth to eate two meales of white meat or fiſh, Saint Markes day we abſtaine from fleſh, if it fall not in the Eaſter weeke. There may bee alſo ſome other faſting dayes, but as well thoſe as the manner of obſeruing euery one of theſe, and what tolleration hath beene in this countrey, in the faſting in Lent, and the qualitie of theſe feaſts, it is hard to ſet downe by any particular perſon: But let euerie one follow the counſell of the learned, and the practiſe of the deuout people where he liueth.

Of the time of Mariages.

THe ſolemnizing of Mariages is forbidden, from the firſt day of Aduent, vntill after Twelfe-

tide,

tide, and from the beginning of Lent vntill Low-Sunday; all other dayes they may be solemnized.

The summe of the Christian Catholike faith.

Saint Peter.

I Beleeue in God the Father Almightie, Creator of Heauen and Earth.

Saint Andrew.

And in Iesus Christ, his onely Sonne our Lord.

Saint Iohn.

Which was conceiued by the Holy-Ghost, borne of the virgine *Marie*

Saint Iames Zeb.

Suffered vnder *Pontius Pilate*, was crucified, dead and buried, descended into hell.

Saint Thomas.

The third day hee aroſe againe from death.

Saint Iames Alph.

Aſcended into heauen, ſitteth at the right hand of God the Father Almighty.

Saint Phillip.

From thence hee ſhall come to iudge the quick and the dead.

Saint Bartholmew.

I beeleeue in the Holy-Ghoſt.

Saint Matthew.

The holy Catholike Church, the Communion of Saints.

Saint Simon.

The forgiuenes of ſinnes.

Saint Iude.

The Reſurrection of the body.

Saint Mathy.

And life euerlaſting, Amen.

Our

OVR Father which art in Heauen, hallowed bee thy name, thy Kingdome come, thy will bee done in Earth as it is in Heauen, giue vs this day our dayly bread, and forgiue vs our treſpaſſe, as wee forgiue them that treſpaſſe, againſt vs, and leade vs not into temptation, but deliuer vs from euill, Amen.

The ten Commandements.

I Am the Lord thy God, which haue brought thee out of the Land of Ægypt, out of the houſe of bondage.

The firſt Commandement.

Thou ſhalt haue none other Gods before me.

The ſecond.

Thou ſhalt make no grauen Image.

The third.

Thou ſhalt not take the name of the Lord thy God in vaine, for our Lord will not hold him guiltleſſe, that taketh his name in vaine.

The fourth.

Remember that thou keepe holy the Sabbath day.

The fifth.

Honor thy father and mother.

The ſixth.

Thou ſhalt not kill.

The ſeuenth.

Thou ſhalt not commit adultery.

The eight.

Thou ſhalt not ſteale.

The ninth.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

The tenth.

Thou ſhalt not deſire thy neighbours wife.

Three Theologicall Vertues.

Faith, Hope, and Charitie.

Foure Cardinall Vertues.

1 Prudence
2 Iuſtice.
3 Fortitude.
4 Temperance.

Twelue fruits of the Holy-Ghoſt.

1 Charity.
2 Ioy.
3 Peace.
4 Patience.
5 Benignity.
6 Goodneſſe.
7 Longanimity.
8 Mildneſſe.
9 Faith.
10 Modeſty.

11 Continency.
12 Chastity.

Two precepts of Charity.

Thou shalt loue the Lord thy God, with thy whole heart, with thy whole Soule, with all thy strength, and with all thy mind: and thy neighbour as thy selfe.

The workes of mercy corporall.

To feede the hungry.
To giue drinke to the thirsty.
To clothe the naked.
To visite and ransome the captiues.
To harbour the fatherlesse.
To visite the sick.
To bury the dead.

The works of mercy spiritwall.

To correct the sinner.

To instruct the ignorant.
To counsell the doubtfull.
To comfort the sorrowfull.
To beare patiently wrongs.
To forgiue all iniuries.
To pray for others.

The eight Beatitudes.

1 Blessed are the poore in spirit, for theirs is the Kingdome of Heauen.

2 Blessed are the meeke, for they shall possesse the land.

3 Blessed are they that mourne, for they shall be comforted.

4 Blessed are they that hunger and thirst for righteousnesse sake, for they shall be filled.

5 Blessed are the mercifull for they shall find mercy.

6 Blessed are the cleane in heart, for they shall see God.

7 Bles-

7 Bleſſed are the Peace-makers: for they ſhall bee called the ſonnes of God.

8 Bleſſed are they that ſuffer perſecution for righteouſnes ſake: for theirs is the kingdome of Heauen.

The fiue ſences of the body.

Seeing, Hearing, Smelling, Taſt, and Touching.

The office of a Chriſtian Iuſtice.

To decline from euill or ſiune.

To doe good, or the office of Iuſtice.

Nine wayes of being acceſſarie to an other mans ſiune.

1 By Councell.
2 By Commandement.
3 By Conſent.
4 By prouocation or leading other.

5 By

5 By prayſe of flattery.
6 By concealing the faulter.
7 By partaking.
8 By holding our peace, and not ſpeaking vnto ſuch as bee vnder our charge.
9 By diſſembling, or not finding fault, and letting when wee may or haue charge.

Three kindes of good workes.

1 Almeſ-deedes or workes of mercy.
2 Prayer.
3 Faſting.

The foure laſt things to be remembred.

1 Death,
2 Iudgement,
3 Hell,
4 Heauen.

Neceſ-

Neceſſary Rules for a Chriſtian life.

OFtentimes you muſt call to mind, and examine your ſelfe of all your actions, eſpecially after much buſineſſe, ſpeeches, &c. Oftimes muſt you remember to hold your peace in ſuch things as appertaine not to you, and oftentimes call to minde your life paſt, and what our Sauiour hath in euerie houre ſuffered for you.

So muſt you liue as though you had nothing, and yet poſſeſſe all things, and remember that meate, Drinke, and Cloth, bee Chriſtian mens riches.

Yeeld your ſelfe wholly to God, and although you haue nothing to requite him withall, but your ſelfe,

ſelfe, yet giueth hee all hee hath that giueth himſelfe : The Apoſtles left their ſhip and their nets: The poore Widdow gaue onelie her two Mites to the poore mans Box : and ſhe was preferred before wealthy *Cræſſus*. He eaſily deſpiſeth all things, that thinketh alwayes, that he muſt die.

In open aſſemblyes vſe not ordinarily all ſpirituall things, leſt you be thought ſingular, except you may edifie others, and by your example ſtirre them vp to the like.

You muſt in all things deſire and preferre that thing which may moſt redownd vnto the greater glory of God, and to his greateſt ſeruice.

You muſt haue a care to comfort the afflicted, to reconcile the diſcentious to viſite the impriſoned, and to relieue the poore and needy.

You.

You muſt haue that care, that you neuer goe to bed diſquiet or troubled in minde, praying thereby to preuent the deceit of the deuill.

A BRIEFE EXHORTATION to pray continually, *taken out of Saint Chryſoſtome.*

IT is very meete and profitable, that wee occupye all the time of our life in prayer, that thereby our hearts may continuelly receiue the ſweete dewe of GODS grace: of which all perſons haue no leſſe neede, then Trees and Hearbes haue of the moyſture of waters. For they can not bring foorth fruite, except the rootes bee comforted with moyſture:

ſture: in like manner, it is impoſſible for vs to bee repleniſhed with beautifull fruites of Pietie, if our hearts bee not refreſhed by prayer. For which cauſe wee ought to forſake our beds, and preuent the Sunne riſing in Gods ſeruice.

The like we ought to do, when we go to meate, and at night when we muſt of neceſſiitie take our reſt: yea it behoooueth vs at all houres to offer ſome one prayer to God, to the end, both day and night together, might bee ſpent in Prayer: eſpecially in time of Winter, it is conuenient to employ the moſt part of the night in prayer, and ſo to ſpend the time vppon our knees in diuine ſeruice.

Tell mee I pray thee; How canſt thou beholdſt the Sun, if thou doſt not honour him firſt, that made thine eyes to ſee that moſt beauti-

full

full light? How can yee goe to the table to eate, if you doe not first honour him who giueth and furnisheth vs dayly with such great benefits? How canst thou trust to passe the darke night, and to auoyd such dreams and thoughts as may come to thee, if thou defend not thy self, by prayer? If thou be not countergarded by prayers, thou shalt easily yeeld thy selfe to wicked spirits, which goe continually about vs, espying if they can perceiue any one vnarmed, that suddenly they may deuoure him.

But, if they see him furnished with prayer, they retire presently, euen as wicked theeues, when they see the sword towards them.

An Aduertiſement for the Morning.

FIrſt, in the Morning when thou art awake, preſently thou ſhalt pray to God, that hee would ſo lighten thee with the light of his Spirit, that thou bee not allured or inticed to conſent to ſinne, and ſo conſequently ſeduced vnto death.

Secondly, when thou art apparrelled, giue not thy ſelfe preſently to babbling, or to vaine fancies: but lift vp thy heart to God, in ſilence, and prepare thy ſelfe to ſay theſe prayers following.

Thirdly, after prayer thou ſhalt purpoſe firmely and conſtantly in thy ſelfe, not to commit willingly that day any thing, whereby God or

or thy neighbour might bee offended.

Fourthly, and laſtly, it ſhall bee very neceſſary, beſides theſe aforeſayd, to call to mind thine affaires, and with quickeneſſe of ſpirit ſet downe with thy ſelfe, how to ſpend the day to come.

(* * *)

The

THE FIRST CHAPTER contayning quotidian or dayly Prayers, accommodated and prescribed to certaine houres or times: both for the day and night.

Prayers to bee sayde when wee awake from sleepe, which are to bee learned by heart.

O God the Father, which sayde in the beginning, let there bee Light, and it was made: Lighten mine eyes that I neuer sleep in sin, lest

leſt at any time mine enemy doe ſay, I haue preuayled againſt him.

O God the Son, light of lights, the moſt beautifull and true Light, whereof this light of the Sunne and Day doth proceede, a light ſhining in darkneſſe, and illuminating euery man that commeth into this world; Driue away from mee, I beſeech thee all darkeneſſe of ignorance, and giue mee vnderſtanding, that in thee, and through thee, I may ſee and know, the FATHER, whom to know, is to liue; and to ſerue, is to raigne.

O God the holy-ghoſt, a fire giuing light, and likewiſe making warme: kindle in me thy holy light, that I may both know the deceitfull pleaſures of the world, and

and the true ioyes of the Kingdome celeſtiall: Grant that I may only ſee and diſcerne thoſe things which belong to thee, and that I may be blind to all the reſt whatſoeuer.

Powre likewiſe into my minde the gift of thy holy charity, that deſpiſing theſe vaine and tranſitory things; I may with a continuall deſire, long after thoſe things which are euerlaſting.

Another.

O Holy Trinity, one very God, defend mee this day from the deceits and temptations of the deuill, keepe me from all mortall ſin, and defend mee from ſodaine and vnprouided death. Raiſe vp (O God) my body from drowſie ſleep, and my ſoule from the ſleep of ſin to the praiſe and honour of thy holy

holy name, vnto whom belongeth all benediction and glory, wisedome thankesgiuing, honour, vertue, and fortitude for euermore, *Amen.*

At our vp-rising.

IN the Name of our Lord Iesus Christ crucified, I doe arise, he blesse me, gouerne me, keepe me, saue mee, and confirme mee in all good workes this day, and euery day, and after this miserable life, he bring me to life euerlasting, *Amen*

Another.

O Most sweete Lord Iesus Christ, Omnipotent GOD, open my heart & lips to blesse and glorifie thy holy name, which aboue all names is blessed, clense and purifie my heart from all euills and peruerse thoughts, that my lips may conti-

continually prayſe thee, my minde may meditate on thee, my life may glorifie thee; my ſoule may bleſſe thee; and becauſe through thine onely goodneſſe, I am created to the prayſe and glory of thy holy name, I may euer, during this mortall life, continue deuout towards thee, that in the ſight of thy diuine Maieſtie, I may faithfully doe thee ſeruice, who with the Father, &c.

A MOST DEVOT *commendation to be vſed euery morning.*

I Adore, bleſſe, and glorifie thee, O holy Trinitie, God Omnipotent, the Father, the Sonne, and the Holy-Ghoſt: Beholde, I offer my ſelfe to thy diuine Maieſtie. Take from me, I beſeech thee, and from

all faithfull Christians, whatsoeuer displeaseth thee, and giue vnto vs that which is gratefull in thy sight, and graunt that wee may become such as we are commaunded for to be.

I commend vnto thee, O Lord, my Father, my Mother, my Brethren and Sisters, my Children and Kinsfolkes, my Benefactors, friends and familiars, and all those which haue commended them-selues to my Prayers, or for whom I am bound to pray. I commend vnto thee the holy Catholicke Church. Graunt (O Lord) that euery one may know thee, all may worship, honor and reuerence thee, all may loue thee, and likewise be loued of thee. Those which erre, reduce and bring againe into the way, destroy Heresies, conuert all to the true and sincere faith, which as yet doe not

not know thee. Grant vs O Lord) thy peace, and conſerue and keepe vs in the ſame, yet thy holy will bee done, and not ours. Comfort and helpe all thoſe which bee in tribulation and ſorrow, and ſuch as leade their liues in miſerie, temptations, perturbations, and afflictions, as well ſpirituall as corporall. Finally, I doe commend vnto thy holy protection, all Creatures, that it may pleaſe thee to graunt vnto them grace in this life, and in the world to come, life euerlaſting, *Amen.*

A Commendation to God.

INto the hands of thine vnſpeakable mercie, O Lord, I cõmend my ſoule and body, my ſences, my-

wordes, my counsailes, my wittes, my footsteppes, my thoughts, my workes, and all my actions, with all the necessaries of my bodie and soule, my going soorth, and my comming in, my faith and conuersation, the course and ende of my life, the day and houre of the departing of my soule, my death rest, and resurrection, with thy Saints and Elect, Amen.

A BLESSING

THE peace of our Lord Iesus Christ. The vertue of his holy passion. The blessing of all the Saints. The keeping of the holy Angelles. And the suffrages of all the chosen of God, be with me, and betweene mee and all mine enemies, now, and in the houre of my death,

death, sweete Iesus, Amen.

An exercise to be vsed in the morning.

IN the name of the Father, and of the Sonne, and of the Holy-Ghost, Amen.

Blessed bee the holy and vndiuided Trinitie, now and for euermore, Amen.

OVr Father which art in Heauen, hallowed bee thy name, thy Kingdome come, thy will bee done in earth as it is in heauen, giue vs this day our dayly bread, and forgiue vs our trespasses, as wee forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill, Amen.

I Beleeue in God the Father Almightie, maker of heauen and Earth. And in Iesus Christ his onely son our Lord. Which was conceiued by the Holy Ghost, borne of the Virgin *Marie*, suffered vnder *Pontius Pilate*, was crucified, dead and buried. He descended into hell The third day he arose againe from the dead. He ascended into heauen and sitteth at the right hand of God the Father Almighty. From thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost. The holy catholike Church. The communion of Saints, the forgiuenesse of sins. The resurrection of the flesh. And the life euerlasting, *Amen.*

Almightie God haue mercie vpon me, forgiue mee my sinnes, and bring me to life euerlasting. *Amen.*

Omnipotent and mercifull Lord, giue mee pardon, absolution, and remission of all mine offences, *Amen.*

Vouchsafe (O Lord) to keepe me this day without sinne: haue mercie vppon mee, O Lord, haue mercy vppon me. Let thy mercy be vppon mee, O Lord, as I haue put my trust in thee. O Lord heare my prayer, & let my cry come vnto thee.

A MORNING *Prayer.*

O Heauenly Father, Omnipotent and euerlasting God, vnto thee doe I yeelde innumerable thankes, which hast vouchsafed to keepe mee this night through thy great mercie, I beseech thy abundant clemencie, that thou graunt

me ſo to ſpend the day to come, in Faith, Hope, Charitie, Patience, Feare, and carefulnes of mind, that my ſeruice may pleaſe thy heauenly Maieſtie.

Another deuout Morning Prayer.

MY Lord God, and moſt benigne Sauiour Ieſus Chriſt, who when I was not, didſt create and make mee capable of thee, the ſoueraigne and only good; and being made a thrall and bond-ſlaue, through my forefathers treſpaſſes, diddeſt redeeme me with thy moſt precious blood, and loſſe of thy ſacred life; abiding the moſt cruell and bitter torments due vnto my treſpaſſes, to acquite and ridde me from the ſame: for theſe, O Lord and

and all other thine ineſtimable benefites: namely, for hauing preſerued mee this night paſt, I yeelde thee moſt humble, zealous, and obedient thankes, offering my ſelfe wholly vnto thee, as I am wholly thine; beſeeching thee alſo of thine infinite clemencie, to preſerue mee this day from any wayes offending thee; and to direct all my thoughts, words, and workes, to thine euerlaſting glorie. Mine eſtate and calling is, as thou knoweſt, O Lord, inuironed with many difficulties, (*heere is each one to weigh their vocation, and the danger it is ſubiect to*) and through mine euill cuſtomes and wicked inclination, hardly can I, without thy ſpeciall aſſiſtance paſſe this day without offending in theſe ſinnes; *Heere muſt each one call to minde his vices he is moſt prone to*: Rẽfreſh therefore

O Lord, my concupiſcence with the deaws of thy diuine grace, and giue mee ſtrength to fight more manfully, and to ſubdue all wicked ſuggeſtions. Truely heere in humility and ſincerity of heart, I proteſt neuer willingly, by thy gratious fauour, to offend thy Lawes and commandements any more, I deteſt all ſinne, and what may any wayes diſpleaſe thee, I deſire to loue thee, feare thee, and ſerue thee this day and euermore; and to direct all my actions to thine honour and glory. Aſſiſt me Lord with thy grace, and enrich my pouerty with the plenty of thy merites. Wherefore, in the vnion of that charitie wherewith thou deſcendeſt from Heauen into the bleſſed Virgines wombe; and afterwards offeredſt vppe thy ſelfe on the Croſſe in ſacrifice for our ſinnes in the Vnion of

this

this thine incomprehensible Charitie, I offer vnto thee whatsoeuer I shall do, thinke, or speake this day, (*Heere briefly discourse, wherein wee are likely to passe ouer the day*) beseeching thee, through thy mercifull goodnesse, to accept, gouerne, and enrich mee in such sort, as thy glorie may bee thereby procured, my neighbours well-fare occasioned, and mine owne soule better fortified and prouided. To thee my sweete and onelie Sauiour Iesus, Christ, with the Father, and the Holy ghost bee all glory and praise euerlastingly, *Amen.*

A prayer whereby to command thy selfe to God.

O Holy Trinity, here mee most miserable sinner, and keep me from all euill, from all occasion of euill

euill, from all ſinne, from all the deceits and wilines of the deuill and of mine enemies viſible and inuiſible; who with the Father, &c.

A PRAIER DESIRING *God to order and direct vs.*

LOrd God, thou knoweſt what beſt for mee to doe, this, or that, after thy will. Giue mee what thou wilt, as much as thou wilt, and when thou wilt. Doe with mee as thou knoweſt beſt to bee done, and as it ſhall pleaſe thee, and as ſhall bee moſt to thy honour; put me where thou wilt, and freely doe with me in all things after thy will. Thy creature I am, & in thy hands leade me, and turne me where thou wilt. Lo I am thy ſeruant, ready to doe all things that thou commandeſt:

deſt: for, I deſire not to liue to my ſelfe, but to thee; would to God it might be worthily and profitable to thy honour, *Amen.*

A Prayer to perſeuere in goodneſſe.

HElpe me my Lord Ieſu Chriſt, that I may perſeuere in good purpoſes, and in thy holy ſeruice vnto my death, and that I may now this preſent day perfectly beginne, for it is nothing that I haue done in time paſt.

The Concluſion.

GOD the Father bleſſe mee, Ieſus Chriſt defend and keepe me. The vertue of the Holy-Ghoſt illu-

illuminate and direct me, now and for euermore, *Amen.*

An Exercise to bee vsed principally about Noone, or according to the choyse of the deuout Christian, as his oportunity shall serue.

A Blessing to be vsed at the beginning of Prayer.

GOD be in my head, and in my seeing. God bee in my mind, and vnderstanding. God be in my eyes, and in my seeing. God be in my eares, and in my hearing. God bee in my mouth, and in my speaking. God bee in my heart and in my thinking, Amen.

A deuout Prayer to our blessed Sauiour.

O Good Iesu, good Iesu, good Iesu, bee mercifull vnto mee abhominable sinner, I haue sinned I haue offended, I haue done amisse before thee, Lord pardon mee. All my iniquities, my negligences, and my immortifications, I put them all into thy most deare beloued wounds, and I cast them into the bottomlesse depth of thy mercies and merits. O would to God, would to GOD I had neuer offended thee: would to God, I had neuer letted thy grace in mee: I purpose now (by thy helpe) to correct & amend my selfe. O Lord put away all my sinnes, wash me cleane with thy precious bloud. make me whole with thy precious wounds,

wounds: ſanctifie me with thy bitter paſſion and death, cleanſe mee perfectly: reſtore againe vnto mee the innocency which thou gaueſt mee in Baptiſme, that I may truely pleaſe thee: I worſhip, I laud and glorifie thee. I prayſe and giue thanks vnto thee, my Lord Ieſus Chriſt, for all thy mercies and benefits. I thanke thee (O Sonne of the liuing GOD) moſt higheſt GOD, which for the exceeding great charity, that thou diddeſt beare toward me, haſt vouchſafed to be made man. Thou wouldeſt for my ſake bee borne in a ſtable, and an Infant bee wrapt in clothes, to be laid downe in a Manger, to bee fedde with the little Milke of the Mayden thy Mother, to ſuffer needines and pouerty, to bee ſore troubled thirty three yeeres with manifold labours, & carefull paines.

Thou

Thou wouldest for very inward paine and agony, be all in a bloudy sweat, and be apprehended & taken most shamefully, to be bound vnworthily, to be condemned vniustly, to be defiled with spitte, to bee stricken with buffets and blowes, to bee clothed and scorned as it were a mad-man, in a white garment in mockage. Thou wouldest be beaten and torne most pitifully with stripes, most cruelly crowned with Thornes, ouer-loaden with a painefuil and heauy Crosse, furiously and boysterously nayled vnto the same with sturdy nayles, vnkindly to haue offered to thee in thy thirst Ezill and Gall.

Thou the noble Clothier and garnisher of the Starres, hangedst all naked, despised, wounded, and with innumerable sorrows afflicted vpon the Crosse for my sake.

Thou

Thou ſheddeſt for me thy moſt pure and precious bloud, thou diedſt for me. Grant that I may with whole and full deſire attaine vnto thee, and that I may pauſe and reſt in thee moſt ſweeteſt of all. Lo, my Lord, loe I repute and ſet my ſelfe in the loweſt place vnder all creatures. For I am vnworthy that the earth ſhould beare me. I caſt my ſelfe downe, and put my ſelfe proſtrate vnder the feete of all the world. I ſincerely loue all men as well as I can, I forſake all corruptible things for thy ſake, I refuſe whatſoeuer thou art not: I forſake and renounce all ſenſuall pleaſure and delight, I renounce all vanity and impurity: I forſake all the ſeeking of my ſelfe, and all immortifications, I reſigne & put me wholy into thy hand and pleaſure. All my whole wil I change into thine. Thy only

only will (Lord) thy only will be done in me, and on me: thy bleſſed will be done in all times, & euerlaſtingly. I offer my ſelfe ready to ſuffer (with the helpe of thy grace) whatſoeuer it ſhall pleaſe thee.

O moſt ſweete and mercifull Ieſu, mortifie whatſoeuer liueth naughtily and ſenſually in me, and whatſoeuer is vicious and inordinate in me, whatſoeuer diſpleaſeth thee in mee, mortifie in me all proprietie. Garniſh and adorne me with thy merits and vertues. O prepare (Lord) a delectable and a pleaſant habitation for thy ſelfe in mee: renew my ſpirite, my ſoule, and my body, with thy excellent grace make me like vnto thy holy humanity: make me one vnto thy hearts deſire: rid and make cleere my mind and ſoule, and make it ſingle & lightſome: grant mee free

in

in turning vnto thee. O my Lord God. O very and vnchangeable goodnes, fulfill me with thine own ſelfe. Leade me into the cleare bottome of my ſoule, and bring mee from thence into thee my originall. Knit me vnto thee moſt nearely, & change and transforme me altogether into thee. that thou mayeſt haue thy delight in me. Heare me graciouſly O Lord, heare me graciouſly, not at my will but at thy bleſſed pleaſure. O Lord, teach, illuminate, direct, and helpe mee in all things, that I may do nothing, ſpeake nothing, thinke nothing, deſire nothing, but that which may be acceptable before thee.

O

O Most benigne, and most mercifull Iesu, haue mercy vpon thy Church, haue mercy vpon this place, and Congregation. graunt that here bee continually humility, peace, charity, chastity, and purity. Grant that wee all may worthily amend and correct our selues, and that wee may feare thee, and serue thee faithfully, that wee may loue thee, and please thee. I commend vnto thy mercy, all our businesse and necessities. Lord haue mercy vpon all, for whom thou hast shed thy most holy blood. O Lord conuert and call againe all miserable sinners: grant vs the knowledge of thy truth, and in the world to come life euerlasting, *Amen.*

A Prayer for Schollers before they goe to Schoole.

COme, O holy Spirit, repleniſh the hearts of thy faithfull, lighten vs in the fire of thy loue, which by diuerſity of all Languages haſt aſſembled and gathered the people in the vnity of Faith.

O God! which by the brightneſſe of the Holy-Ghoſt, haſt inſtructed the hearts of the faithfull, grant vs that in the ſame ſpirit, wee may know that which is right and truth, and alwayes to be ioyfull in thy conſolation, Amen.

A Bleſſing.

THE Almighty and mercifull God the Father, Sonne, and Holy-

Holy-Ghoſt: bleſſe and keepe vs, now and euer, Amen.

Prayers for the Euening.

IN the name of the Father, and of the Sonne, and of the Holy-Ghoſt, Amen.

Bleſſed bee the holy and vndiuided Trinitie, now and for euermore, Amen.

A very deuout Euening Prayer.

O Soueraigne, dreadfull, and moſt louing Lord, who neuer ceaſeſt to ſhew thy mercy to towards ſinners, yea when they offend and treſpaſſe againſt thee, ſuch

ſuch is thine infinite clemencie and loue, as then thou forbeareſt not to heape thy benefits vpon them: I moſt ſinfull and wicked wretch, yeeld thee moſt humble thankes for thine ineffable goodneſſe ſhewed towards mee, in creating mee to thine owne likeneſſe, and making mee capable of thine euerlaſting glory; for the creation of ſo many other creatures for my behoofe and ſuſtenance: and for that ineſtimable worke of my redemption, whereby thou deliueredſt mee from the ſlauery of Sathan, and purchaſedſt mee free entrance into thy Celeſtiall Region: (*Theſe points may be fruitfully particularized, according to each one their skill, and deuotion.*) For hauing fingled mee amongſt ſo many Millions that know thee not, and lie drowned in ignorance, and miſerable errours,

to

to bee thy Seruants, and a true catholique Christian? for all thy blessed Sacraments, for hauing preserued mee so many times from Hell, wherein I had beene long since plunged, hadst not thou of thine vnspeakeable goodnesse sustained and deliuered mee from my foe: for these, and all other thy benefits, namely, for those thou hast this day most bountifully bestowed on mee. (*Heere are they particularly to be thought of:*) O my Soueraigne Lord, I yeeld thee such sincere and dutifull thankes, as my poore heart can possibly afford thee.

And now mine onely Redeemer & Sauior: I humbly craue the light of thy grace, to know wherein I haue this day any wayes offended thee, and that by mature and sound discussion of my conscience, I may

see mine owne sinnes with sorrow, and thine ineffable mercy, with a zealous and firme purpose of amendment, (*Here must wee examine our selues how wee haue imployed the day, in thought, word, and deede, towards God and our neighbours.*) Thou seest (O Lord) my lewdnesse, and knowest my misery much better then I my selfe doe. Sorry I am with all my heart, that I should still offend so louing a Lord, and wish vnto God my sorrowes were greatly multiplyed. I purposed earst to doe better by thy grace, which wanted not: and yet haue I transgressed in my former trespasses. Nither yet may I despaire, O Lord, but will continually trust to thy mercies in all euents: and purpose firmely, as I now doe, euery day to amend my life. Deliuer me, my most gracious God, from all

all sinne for euer, and giue mee grace to persecute vices with sorrow during life: and for the satisfaction of these and all my former sinnes, together with all those of the World, as also for all thine ineffable benefits bestowed vpon mee, and all mankind, I offer vnto thee the merites of thy bitter passion, those most precious drops of bloud thou sheddedst for me, and that inflamed charity, wherewith thou wholy resignedst thy selfe to all thy torments for my sake. and in the vnion of this thine Oblation on the Crosse, I offer vp my selfe, soule, and body, and all I haue of thine, within or without mee, to thine honour, and euerlasting glory; I retaine nothing to my owne selfe, but giue all to thee whose it is, and make that thine by my will, which is thine

of Iuſtice. Giue me thy grace O my God, to liue better hereafter: giue me true humility and repentance, grace to know thee, and grace to know my ſelfe: purity of heart in all my doings, patience, chaſtitie and perfect charity. Giue mee a good life, and a good death, and in the dangerous houre of my departure, thy aſſiſtance; with whom I may (through thy mercy) in another world, praiſe and glorifie thee euerlaſtingly, *Amen.*

Another.

ALmighty, and euer-laſting God, I render thee moſt harty thanks, for that thou haſt vouchſafed of thy great mercy and goodneſſe to preſerue mee this day from all euill. And I beſeech thee moreouer, for thy bitter death and paſſi-

passion, most mercifully to pardon me wretched sinner all mine offences that this day I haue committed, by thoughts, words, or deed; and heereafter to preserue and keep me from all danger, aswell of bodie as of soule, to the end I may rise againe in health, to prayse the name of thy Maiestie, and ioyfully serue thee in thankes-giuing with a chast body, and a cleane heart, *Amen.*

Another Prayer for the Night.

O Lord God, and my heauenly Father, for as much as by thy diuine ordinance the night aprocheth, and darkenesse beginneth to ouer-whelme the earth, and Time requireth that wee giue our selues to bodily rest and quietnesse, I render vnto thee most hearty thankes

for thy louing kindneſſe, which haſt vouchſafed to preſerue mee this day from the danger of mine enemies, to giue me my health, to feed me, and to ſend mee all things neceſſary for the comfort of this my poore and needy life. I moſt humbly beſeech thee for Ieſus Chriſts ſake that thou wilt mercifully forgiue mee all that I haue this day committed againſt thy Fatherly goodneſſe, either in word, deed, or thought, and that thou wilt vouchſafe to ſhaddow mee this night vnder the comfortable wings of thy almighty power, and defend me from Satan, and from all his crafty aſſaults, that neither hee, nor any of his miniſters haue power ouer either my Soule or Body. But that although my body, thorow thy benefits, enioyeth ſweete and pleaſant ſleepe, yet my Soule

may continually watch, thinke and delight in thee, and enermore prayse thee, that when the ioyfull light of the day returneth according to thy godly appoyntment, I may rise againe with a faithfull Soule, and vndefiled Body, and so afterward behaue my selfe according to thy blessed will and commaundement, by casting away the works of darkenes, and putting on the armour of light, that men seeing my good workes may thereby bee prouoked to glorifie thee my heauenly Father, which with thy only begotten Sonne Iesus Christ, our only Sauiour, and the Holy-Ghost that most sweete comforter, liuest, and raignest one true God, world without end, Amen.

A Prayer to God, that he vouchsafe to preserue the fruit of the Earth.

O Omnipotent, euerlasting, and mercifull GOD, wee beseech thee to consider our dayly needes; shew vs thy mercy, and giue vs a sufficient harueſt for our dayly necessities, grant that corne, trees, and other fruits of the earth, may (by thy holy benediction) increase and multiply: Turne back, and with-draw from the fruits of the earth, all that may be dammageable, as tempests, ouer-flowing of Waters, coldnesse, haile, and other things, which are any way hurtfull: Through our Lord Iesus Christ thy Sonne the euerlasting life, *Amen.*

O

OMnipotent, Almighty, and euerliuing God, haue mercy on thy ſeruant N. for the loue of thy ſweet Sonne our Sauiour Ieſus Chriſt, the true light and life of all that ſhall be ſaued. O Ieſu, the ſecond perſo in Trinity, equall God with the Father,& the Holy-Ghoſt, conſerue & keepe him in thy grace, fauour and loue, ſuffer him not to be drawne from thee through any ſubtill perſwaſion of the enemy: O Holy-Ghoſt proceeding from the Father and the Sonne, the comforter of the Elect: the inſpirer of all good gifts: the onely Schoole-maſter and teacher of all truth: grant that through thy gifts hee may euermore dwell in thy truth. Repleniſh his heart with all charitable deſires, and heauenly inſpirations neceſſary to his ſaluation: Graunt

this O holy Trinity, for the bitter passion of our Sauiour Iesus Christ.

Say then, Our Father. I beleeue in God.

WE beseech thee, O Creator of all things, that of thy accustomed Clemency, thou wilt preserue vs this night, from false faining dreames, and nightly fantasies, and from our ghostly foe, that our body be not defiled. Which grant I pray thee for Iesus Christs sake, who with thee and the Holy-Ghost, liueth and raigneth euermore, Amen.

The Conclusion.

GOod the Father blesse mee, Iesus Christ defend and keepe me,

me. The vertue of the Holy-ghoſt illuminate and ſanctifie mee this night and euermore, Amen.

Wholeſome Meditations, which you may vſe at Night, before you goe to reſt.

1 WHen thou wouldſt goe to bed, thou ſhalt yeeld thankes to God for his great mercy, that he hath ſo preſerued thee that day, wherein diuerſe, through their ſinnes, haue fallen headlong into hell.

2 Then after reuolue, and call to mind diligently all the ſins whereby any way thou haſt offended God or thy neighbour that day, and aske God mercy for them.

3 Finally thou ſhalt pray to God with

with thy heart, that he wold vouchsafe to haue care ouer thee, and that he would not suffer thee to perish in works of darknes, and by these (or other like) prayers following, thou call for the aid and succour of our Lord and Sauiour.

Prayers to be vsed at night, before you goe to bed.

IN the Name of the Father, and of the Sonne, and of the Holy-Ghost, *Amen.*

Blessed be the holy and vndiuided Trinity, now and for euermore, *Amen.*

Our Father, I beleeue in God: and Confession of our sinnes to God.

O Lord Iesu Christ, in the vnion of loue, in which thou hast prouided

prouided for vs this benefite of corporall reſt, which thou thy ſelfe alſo here on earth was willing to vſe: I may this preſent night receiue the ſame, to thy eternall laud & prayſe, and the neceſſity of my body.

Receiue mee into thy bleſſed tuition and protection, O ſweet Ieſu, who art my onely defence, refuge, and ſuccour. Graunt that my body taking reſt, my ſoule may watch in thee, and with a great alacritie and affection, may contemplate the moſt happy and ioyfull life celeſtiall, *Amen.*

O Sweete Ieſu, my moſt mercifull Lord and GOD, purifie and cleanſe mee in thy precious bloud, from all my ſinnes, vices and negligences, that I may continually with a pure and ſimple heart, ſerue and pleaſe

pleaſe thee; and alſo with a moſt feruent loue and delight, inſeperably ioyne my ſelf vnto thee, *Amen.*

O Lord Ieſu Chriſt, the glory of the Father, the orient beauty of Light eternall, & bright Mirror, without ſpot or deformity: I humbly beſeech thee, by thine incomprehenſible diuinity and maieſty, to grant mee this night, chaſtity of mind, cleanneſſe of heart, ſimplicity of ſpirit, and moſt ſincere purity of ſoule and body. O ſweete and moſt mercifull Ieſu, mortifie in mee all vices, all diſordered motions and paſſions. Take away from me what thing ſoeuer is vnlawfull, inordinate, or diſpleaſant in thy ſight, & giue me a heart according to thine owne heart, right, ſimple, pure and godly, deliuer mee and keepe me from all ſinne, Amen.

O

O most louing Iesu, I offer vnto thee all my members, sences, strengths, and powers of my soule, and whatsoeuer I am to bee moderated, kept, gouerned, and possest.

O good Iesu preserue mee from all vicious, vaine, and proud cogitations, vnchast affections, or repugnant to thy blessed will, and from all impure intentions, that I may seeke thee alone, and in thee only may take my rest. O my Lord God, grant that nothing may comfort me, nothing delight mee, nor any thing please mee, but thee alone: and that I also may couet and desire to please thee only, and inseperably to ioyne my selfe vnto thee, which art worthy to bee loued and adored of all creatures for euermore. *Amen.*

O Most mercifull Iesu, I humbly confesse vnto thee all my sins, and all the sinnes of the Vniuersall world, wherewith wee haue offended thy diuine Maiestie: humbly beseeching thee, by the vertue of thy most innocent death and passion, to pardon and forgiue vs, and to graunt vs grace, with perfect contrition, to bewayle the same continually from the bottome of our hearts, and wholly and perfectly to confesse them, Amen.

Heere say the Prayer, whereby to commend your selfe to Almightie GOD, I adore, *As in the Prayers at our vprising.* page 5.

When thou entrest into thy bed, say.

IN the name of our Lord Iesus Christ crucified, I lay me downe

to

to reſt: He bleſſe me, gouerne me, keepe me, ſaue me, and defend mee: and bring me to life euerlaſting.

A Prayer as thou ſetleſt thy ſelfe to ſleepe.

O Ieſu Chriſt our ſafeguard, receiue mee into thy protection, and graunt, that when my body is a ſleepe, my ſoule may watch to thee, and that it may ioyfully and behold that bleſſed, moſt ioyfull, and heauenly life: where thou art Gouernour, together with the Father, and the Holy-ghoſt, and where the Angells with the bleſſed ſoules, are Cittizens for euer and euer, Amen.

SAue vs good Lord waking, and keepe vs sleeping: that we may watch with Christ, and rest in peace Amen.

Preserue vs O Lord, as the apple of thy eye: and protect vs vnder the shadow of thy wings.

Vouchsafe (O Lord) to keepe vs this night without sinne.

Haue mercy vpon vs, O Lord, haue mercy vpon vs.

Thy mercy be vpon vs O Lord, as we haue put our trust in thee.

O Lord heare my prayer: and let my cry come vnto thee.

Into thy hands O Lord, I commend my spirit.

An exercise to bee vsed in meditating vpon the Passion of our Saviour Christ.

Meditation. 1.

O GOOD and gracious Iesus, thou being highest and Almighty GOD, of the infinite charitie wherewith thou lovedst me, would be made man, thou diddest vouchsafe to be borne in a Stable, to bee laid down in an Oxe Stall, and after that to bee Circumcised, and flie into Ægypt. Thou diddest vouchsafe to be baptized, to fast, to be tempted, to watch, to teach, to preach, and to heale the diseased, thou didst vouchsafe to suffer mani-

manifold labours, paineſull cares and perſecutions three and thirtie yeares, and at length, to come to Ieruſalem, and to ſuffer death for me.

Meditation 2.

O Good and gracious Ieſu, thou that diddeſt eate the Paſchall Lambe in Ieruſalem, with thy deare beloued Diſciples: and ariſing from Supper, thou diddeſt girde thy ſelfe about with a Towell, and powredſt water into a Baſon, and kneeling vppon thy knees, thou meekely diddeſt waſh the feete of thy Diſcples, and wipedſt them with a Towell.

Meditation 3.

O Good and gracious Ieſus, who before thou ſhouldeſt ſuffer, diddeſt

diddeſt bequeath a moſt excellent good thing vnto thy children, leauing for vs thy moſt ſacred Bodie to be our meat, and thy moſt precious bloud to be our drinke. There can no wit nor vnderſtanding penetrate', and thorowly ſee the bottomleſſe deapth of this thy charitie.

Meditation 4.

O Good & gracions Lord, thou comming vnto the Garden of Oliuet, beganſt to feare, and to be heauy, wherupon thou ſaidſt vnto thy Diſciples, *My ſoule is ſorrowful vnto death.* And then diuided and ſundred from them, thou ſetſt thy ſelfe vpon thy knees: and falling flat on thy face, thou praiedſt vnto thy Father, and fully and wholly thou reſigneſt, and yeeldeſt thy ſelfe vnto

vnto him saying; *Father, thy will be done*, And at length, through most painefull agony (wherewith thou wast grieuously afflicted) thou didst sweat throughout all thy body a bloudy sweat.

Meditation 5.

O Good and gracious Iesus, thou kindled, and burning with the ineffable desire to redeeme mee, thou wentest to meete thine enemies, and sufferedst *Iudas* the traytor to kisse thee, and sufferedst thy selfe to be taken, and to be bound with all confusion and shame; and most indignely to bee ledde with bonds from thence, and that of most vile and wicked persons vnto *Annas*: where thou sufferedst most meekely, a very sore stroke on thy face most vniustly giuen

giuen thee by a moſt vile wretch and ſlaue.

Meditation 6.

O Good and gracious Ieſus, thou being faſt bound like a notorious Malefactor, waſt led vnto the houſe of *Caiphas* the High-Prieſt, where the Iewes moſt vniuſtly condemned thee, and moſt filthily and vilely all beſpitted and defiled thy royall and moſt amiable face, and moſt ſpitefully they layd on thee many a ſore buffet and blow, and ſcornefully in mockage, they did blindfold and couer thy face: and ſtriking thee, they with mock and ſcorne, ſaid, *Prophecy Chriſt, who is hee that ſtruck thee?* doing vnto thee many iniuries all that night.

Meditation 7.

O Good and gracious Iesu, thou in the morning wast brought before *Pilate*: and with most sweet & pleasant countenance, casting thine eyes downe, stoodest before him in the iudgment Hall. And when thou wast most falsely accused of the Iewes, and many a rebuke and reproch was ginen thee, thou most meekely heldest thy peace, and made no answer.

Meditation 8.

O Good and gracious Iesu, thou wast sent from *Pilat* to *Herod*. This *Herod* of a vaine and curious minde, coueting to see some myracle at thy hand, asked and demanded

manded many things of thee, and the Iewes sturdily accused thee still, but thou amongst all these most wisely heldest thy peace. For this cause *Herod* and all his, dispised and contemned thee, put vpon thee a white Garment, & vsed thee spightfully. O how vnmeasurable is this humility and obedience. At the will and pleasure of thine enemies thou wentest forth, & thou returnedst againe without gainsaying, suffering them to do whatsoeuer they would

Meditation 9.

O Good & gracious Iesu, thou in the iudgement Hall stripped naked, and without all compassion being most cruelly scourged; There was thy Virginall and

tender flesh cut with whippes, and torne with stripes, altogether mangled and deformed, with black and blew, and many a wound, so that the streames of thy most precious bloud, ranne downe on euery side vpon the earth.

Meditation 10.

O Good and gracious Iesus, after that sore and sharpe scourging of thine, to put thee to more shame and villanie, thou wast cloathed of Sathans Souldiers, with a purple red garment vile and torne. They also, making a Crowne of thorne, painefully pressed the same vpon thy most holy head, & while the sharpe thorns pricked grieuously, and wounded sore thy head, thy most pure bloud ran downe abundantly ouer all thy louely face and necke

neeke. Then they putting a reede into thy right hand, and kneeling downe before thee in ſcorne, ſaluted thee ſaying: *All haile King of the Iewes*: and then tooke they the reed and with many a ſore blow they ſtrooke thy venerable head. They alſo ſpet vpon thy mellifluous viſage, and ſtrooke thee on thy bleſſed face.

Meditation 11.

O Good and gracious Ieſus, thou wait brought foorth by *Pilate* to the Iewes, to be gazed on, wearing thy Crowne of thorne, and purple garment, but they cryed with more cruelneſſe to haue thee crucified.

Meditation 12.

O GOOD and gracious Ieſus, thou waſt deliuered vp vnto the will and pleaſure of the Iewes, which by and by ledde thee to bee crucified, and laying the heauy Croſſe vpon thy ſore and bloudy ſhoulders. Thus didſt thou beare moſt meekly thine owne Croſſe, whoſe great waight panied thee full ſore: and comming vnto the place all weary and breathleſſe with paine, for my ſake thou didſt not refuſe to taſte Wine mingled with Gall and Myrrh, which was there giuen vnto thee.

Meditation 13.

O Good and gracious Ieſus, when thou waſt ſtripped naked, then were

were they sore wounds, by the violent pulling off thy cloaths, renewed.

What a bitter and cruell paine diddest thou suffer, when thy tender handes, and vndefiled feete were with blunt and rough nayles fast nayled vnto the Crosse, and when the ioynts of thy limbs were loosed. O with what loue and sweetnesse of Charity diddst thou offer thy hands and feete to be bored thorow, when out of the wounds of thy hands and feete, as it had been out of Welles, thy precious bloud plentifully gushed out,

Meditation 14.

O Good and gracious Iesus, thou hanging vpō the Crosse in the midst betweene two Theeues,

was aſſayled with blaſphemies, but thou prayedſt vnto thy Father the while, ſaying: *Father, forgiue it them, they wot not what they do.* Then diddeſt thou promiſe Paradiſe vnto the Theeſe. Then gaueſt thou thy deare beloued Mother, (who pierced with the ſworde of ſorrowe, ſtood by the Croſſe) vnto thy Diſciple *Iohn.* And after thou haddeſt ſuffered three long houres in intollerable paines, and thirſted very vehemently, they gaue thee eyſell to drinke, which when thou haddeſt taſted, bowing downe thy venerable head, thou yeeldeſt vp thy ſpirit.

Meditation 15.

O Good and gracious Ieſus, O good Shepheard, thus thou beſtowedſt thy life for thy ſheepe, and

and the right side of thy dead body was opened with a speare, out of the which flowed both Water and bloud for vs. Thou wouldest that thy tender and louing heart should bee wounded for my sake Afterward thy immaculate body taken downe from the Crosse, thy most blessed Mother took it in her lap, shee kissed it, and wet it with teares. At the length, *Ioseph* and *Nicodemus* woond it vp in a Sindon, and layde it in the Sepulchre. My deare beloued, thou diddest vouchsafe to dye, and to be buried for my sake, which liuest and raignest for euer, Amen.

The Prayer.

O Milde and innocent Lambe of God, thus heartily thou didst loue me, these things thou diddest

for me, these paines most meekly, most patiently, and louingly thou sufferedst for mee. What shall I render againe vnto thee? I adore, laud, and glorifie thee, I prayse thee, and giue vnto thee thankes, as hartely, and as well as I can. All haile sweete Iesus, the Sonne of the liuing God, King of all Kings, the very King of glory. All haile, the precious Stone, of the diuine Nobility, that quickneth and giueth life, the flower that neuer fadeth of mankind high dignity, O mercifull and kind Redeemer, haue mercy vpon me for thy goodnesse sake. Put away all my sins, destroy and mortifie in me whatsoeuer displeaseth thee. Make me one according to thy blessed heart, making mee like vnto thy holy humanity. Grant my Lord, that I may to my little power most diligently follow thy

thy bleſſed life and vertues. O bleſſed Father celeſtiall, I offer vnto thee the moſt holy Incarnation Conuerſation, and Paſſion of thy moſt dearely beloued Sonne Ieſus, for my ſaluation, and for the ſaluation of all men, as for full amendment and purgation of all our ſins and offences. Graunt moſt merciſull Father, by the ſame onely begotten Sonne of thine, mercy and grace, vnto vs in this life, and in the world to come, life euerlaſting, Amen.

Theſe Aſpirations, and ghoſtly ſighings, are needefull for deuout Chriſtians to haue by heart.

O Good Ieſu, O gracious Ieſu, O ſweet Ieſu, O my hope, my re-

refuge and my health, haue mercie haue mercy, haue mercy vpon me, I am poore, needy and weake; I am naught, I haue nought, I know nothing, I can do nothing of my selfe but sinne, helpe me therefore sweete Iesu. O Lord be mercifull vnto me most vile and abhominable sinner, vnworthy to liue on the earth: verily it is but right that euerie man should despise me, persecute me, afflict me, and ouertreade mee with their feete, thy most blessed and thankefull will, bee euer done vpon me, and in mee. Grant mee O good Lord full remission of all my sinnes, washing mee in thy precious bloud. Grant mee perfect mortification, and denying of my selfe. Destroy in me mine owne will and the seeking of my selfe. Graunt me true humilitie, perfect patience and charitie, and of my tongue, and of all

all my ſences perfect tempeeance. Grant vnto me puritie, ſimplicitie, and libertie of minde, and alſo an exact will in turning to thee, that I may bee according to thy hearts deſire. Loe, my ſingular beloued Lord loe, I ſalute and honour thy Roſe-ruddie and ſweete woundes. All haile, all haile, moſt pleaſant and health-ſome woundes of my Lord. All haile moſt bountifull heart of my deare louer, wounded for my ſake. Of all goodneſſe, of all bliſſe, the moſt pleaſant Treaſure houſe.

O My Lord Ieſus Chriſt, I moſt humbly thank thee for thy venerable wounds.

O Lord drown me in them, hide me in them: write and print them deeply in my hart, that I may burne al-

altogether in thy loue, and that I may take compaſſion vpon thee from my heart.

Graunt that all fraile creatures may be vile, and of ſmall eſtimation with mee: and that thou onely mayeſt pleaſe and be ſweet, and delectable vnto me: make me like vnto thy holy humanity.

O dearely beloued, dearely beloued, dearely beloued: O the moſt dearely beloued of all dearely beloued: O my only beloued: O my freſh and flouriſhing Spouſe: O my mellifluous & hony ſweet Spouſe: O the ſweetneſſe of my heart, and the life of my ſoule, ſet mee on fire, burne mee, make me anew, and transforme mee, that nothing beſides thee, may liue in me. O wound very deeply my heart with the Dart of thy loue.

Then turne thy mind to the Godhead of Christ, and quietly say thus.

O My Lord God, O my delectable principle and beginning O amiable depth bottomlesse: O the cleare light of my entrailes, and bottome of my very heart, O most sinceere & delectable goodnes, my very and incomparable goodnesse; O my God and all thing; what desire I beside thee? thou art my hie and full contentation, and onely enough for mee. O when shall I luckily finde thee? When shall I ardently and most feruently loue thee? When wilt thou rauish mee altogether into thee? When wilt thou consume mee all wholly in-

into thee? When willt thou moſt faſt & ſure knit me vnto thee, O remoue away mercifully all impediments, and make mee one Spirit with thee, to laud and prayſe thy name. All hayle, glorious, ſhining and euerlaſting quiet Trinity, Father, Sonne, and Holy-Ghoſt, one God, O vouchſafe to feed my ſoule with thy ghoſtly influence.

The ſecond Chapter containing deuout and godly Prayers to bee ſaid before, at, and after Seruice or Sermon.

A Prayeer when thou dooſt enter into the Church.

O Take from me (moſt mercifull Lord) all mine iniquities, to

to the end I may with a pure and contrite heart, enter into the holy of holies. O Sauior of the world which liuest and raignest wi h the father and the holy Ghost, Amen.

A Prayer to stirre vp thy mind to deuotion before Seruice.

ALmighty and most mercifull Father, vnto thee all the heauenly company of the Celestiall city, all the blessed orders of saued Spirits, do incessantly with due reuerence sing continually glory and euerlasting praise, Thee O Lord, all Saints and Soules of holy men do laud and magnifie, with most worthy and condigne honour, as to whom all prayse honour and glory is most iustly due. Nor there is no

no creature bee hee neuer ſo worthy, that can ſufficiently according to thy worthineſſe, giue vnto thee worthy and ſufficient praiſe. For thou art that vnſpeakeable, incomprehenſible and euerlaſting goodneſſe. Thou good Lord haſt made me, thou haſt through the merits of the bitter paſſion of thy moſt bleſſed Sonne, which hee vouchſafed to ſuffer for mankind, reſtored me to the ſtate of ſaluation. To thee only is due all laud and honour: if any good thing bee found in mee. O good Lord, I miſerable wretch, a creature of thy making, a poore worme of the earth, haue a good will to laud and magnifie thee, with all my mind and whole intent: but without thy ſpeciall grace, I doe find my ſelfe faint and wonderfull weake, wherefore I come vnto thee my GOD, my

my life, and my ſtrength, my hope and only comfort, to craue thy mercy and grace, to giue mee power to prayſe thee. Graunt of thy vnſpeakeable mercy, that I may worthily prayſe and honour thee, and that what I doe herein, may bee pleaſing and acceptable to thee. Grant mee the light of thy grace, that my mouth may ſpeake, and my heart ſtudy thy glory, and my tongue may be occupied only in the ſong of laud and prayſe. But becauſe that all prayſe in a ſinners mouth is vile, and I muſt of force confeſſe my ſelfe to haue offended manifoldly with my lips, cleanſe thou O good Lord my heart from all filth and ſin. Sanctifie me moſt mighty Sauiour, both inwardly & outwardly, and make mee worthy to magnifie thee, receiue of thy infinite goodneſſe, the Sacrifice of

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my lippes, and make it acceptable in thy ſight: let the ſauour thereof bee pleaſant and wellſmelling vnto thee. Let thy holy ſweeteneſſe poſſeſſe wholy my mind, and feede my ſoule with the fulneſſe of inuiſible things. Let my ſoule good Lord, bee quite cut from viſible things, and all wholy giuen vnto the ſtudy of inuiſible thinges, cleane ſeparated from earthly things, & wholly addicted to Heauenly Meditations, and make my Soule ſee the wonderfull light of thy Maieſty. O Almighty GOD inſpire thou my heart; that I may continually giue thanks vnto thee and honour thee for euer. Graunt mee thy grace, that in my pilgrimage and vaile of miſery, I may ſo praiſe thee, that through thy mercy and grace, I may be aſſociated to their holy fellowſhip, which ſee thee

thee euerlastingly, & sing praise to thee world without end, Amen.

A Prayer before the Communion.

O Most puissant and louing Lord, who hast of thine infinite mercy vouchsafed, that thine onely son our Sauiour Iesus Christ should before his dolefull death, ordain his body and bloud to be in thy Church by vertue of thy word in a most miraculous & dredfull mistery, grant mee grace, I beseech thee O Lord, that as of thy singular loue towards vs, thou hast ordained this Diuine Sacrament, to make vs alwayes mindfull of the merits purchased vnto vs, by the death of thy deare Sonne our Sauiour: so I may with due reuerence and

and diligent remembrance of those his most bitter torments: assist heere whiles thy seruant celebrateth his mistery, and offer vp my Prayers in most obedient wise vnto thee.

This by thy graee, I purpose; this by thy grace, I hope to performe. Accept therefore, O Lord, to thine honour our warfare, and the vnity of thy Church, the body and bloud of our Sauiour, thy Son Iesus Christ, shed for vs. Incline thine eares O Lord, to the prayers of thine afflicted flocke, and mercifully restore thy true Religion where it is lacking. Open the eyes of the blind, and make them know their errours: for the merits of our onely Sauiour thy Son Iesus Christ, to whome, with thee and the Holy-Ghost, one God, bee all renowne, prayse, and soueraign-

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ty, for euermore, Amen,

A briefe Confession of our sinnes.

O Lord God Almighty, long suffering and much mercifull: I haue sinned without measure, and still mine iniquities doe dayly increase: I haue prouoked thine anger, by committing euill wilfully in thy sight, as is were determining naughtinesse, and multiplying offences: I haue sinned, O Lord, I haue sinned, & I acknowledge mine iniquity: but thou (O God) of thy great goodnesse hast promised to the penitent, remission of their sinnes: I therefore now bow the knees of my heart, beseeching mercy of thee O Lord, and wil-

willingly, detesting the sinnefulnesse of my conscience, I say with the penitent Publicane, *Bee mercifull O God vnto mee a sinner.* Doe not destroy mee together with mine iniquities, nor reserue my punishment to bee perpetuall, but saue me thy vnworthy seruant, according to the multitude of thy mercies, and I shall praise thee all the dayes of my life, because all the powers of Heauen praise thee, and to thee belongeth honour & glory for euer and euer, Amen.

Glory vnto God on high.

GLory be to God on high, and in earth peace, to men good will: we praise thee (O Lord) wee worship thee, we magnifie thee, we adore

adore thee, wee glorifie thee, wee thanke thee for thy great glory. O Lord God heauenly King, God the Father almighty, Lord Iesu Christ the only begotten Sonne, and the Holy-Ghost, Lord God, Lambe of God, Sonne of the Father, which takest away the sins of the world, haue mercy vpon vs, who takest away the sins of the world, heare our prayers, who sitteth on the right hand of God the father, haue mercy vpon vs, because thou onely art holy, thou only art our Lord, thou onely art most highest, Iesus Christ, with the Holy-Ghost, in the glory of God the Father, Amen.

ALmighty & euerlasting God, I most humbly beseech thee, vouchsafe to looke vpon this congregation, & mercifully accept the Pray-

prayers of thy Church, made vnto thee, for vs by the miniſtery of thy Word, and thereby for thy mercies ſake, giue vs remiſſion of all our ſins, integrity of mind, health of body, neceſſary ſuſtentation, peace in our dayes, temperate aire, fruitfulneſſe of the earth, vnity of Faith, rooting out all Hereſies, deſtruction of all wicked Counſailes, encreaſe of all true Religion, earneſt Charity, ſincere Deuotion in Prayer, patience in troubles, ioy in hope, and whatſoeuer is for our ſoules health, needfull and moſt belonging to thy glory, through Ieſus Chriſt our Lord, Amen.

After the Goſpell, I beleeue in God, &c.

GOOD Lord grant that wee may al continue in the true & ſin-

ſinceere profeſſion of the holy Catholike faith, to the end of our liues, and that we may therein fight a good battell, exerciſing our ſelues in all holineſſe and godlineſſe, to the end that after this life, wee may receeiue of thee (O LORD) a Crowne of Righteouſneſſe, which thou haſt laid vp for all thine Elect, Amen.

A Prayer that God would heare our Prayers.

O Lord which iuſtifieth the wicked, and giueſt life to the dead, quicken and raiſe mee O Lord, giue me compunction of heart, and teares to mine eyes, that I may euer bewaylethe wickedneſſe of my heart, with humility. Let my praier

come before thy presence O Lord: if thou be angry with mee O God, what helper shall I seeke? Or who shall haue mercy on mine iniquities. Remember O Lord, that thou diddest call the woman of *Canaan*, and the *Publican* to repentance and diddest receiue *Peter* after his teares. Receiue also my Prayers (O God my Sauiour, who liuest and raignest for euer, Amen.

Lift vp your hearts.

O Good Father most high, lift vp our hearts and minds (I beseech thee) from the cogitations of earthly cares to the Meditation of Heauenly ioyes, that wee may thinke and speake of thee onely, and may in all our life expresse thee, and after may enioy thee for euer.

Then

Then say with the Priest.

IT is meete and iust, right and necessary, that we alwayes and in all places giue thee thanks (O Holy Lord) Father Almighty, euerlasting God, through Iesus Christ our Lord, by whom the Angels praise thy Maiesty, the dominations adore thee, the powers tremble, the vertues of Heauen, and the Heauens, and the blessed Seraphins; with mutuall gladnesse giue praise vnto thee, with whom wee beseech thee that thou wilt command our prayers to be receiued, saying with humble confession: *Holy, holy, holy, Lord God of Sabboth.* The Heauens and earth are full of thy glory, Glory bee to God on the highest,

blessed is he that commeth in the name of our Lord, *Hosanna in the highest*, Amen.

A Prayer.

O Most mercifull Lord Iesus Christ, in remembrance of thy most blessed incarnation, death, passion, wounds sorrows, griefes, sighs, teares, and drops, of thy most precious bloud, and in remembrance of thy most infinite loue to mankind, and in the vnion of this Oblation, and of that Sacrifice by the which thou diddest offer thy selfe on the Altar of the Crosse, I do offer my selfe to thy laud and glory: humbly beseeching thee to giue vnto the liuing, grace that they may alwayes please thee, and to all mercy and life euerlasting, And I commend vnto thee

thee O Lord, my ſoule and body, and all that is within mee. Moſt humbly beſeeching thee to haue mercy vpon me, and vpon all thoſe whom I am bound in reſpect of nature or friendſhip, to pray for: as N. and N. &c.

A Prayer at the receiuing of the Sacrament.

WEE thanke thee O Lord GOD mercifull Father, that thou diddeſt vouchſafe to ſend thy only begotten ſon Ieſus Chriſt into this wretched world to dye for vs all, the moſt ſhamefull death of the Croſſe, to the end that hee might offer himſelfe to thee thorough the holy Ghoſt, a moſt pure cleane, holy, and acceptable ſacrifice for our ſinnes: and might ſo

purge our wicked Conſciences, from all ſpots of vncleanenesſe, by this thy exceeding great loue to vs, and by thoſe moſt bitter Torments of thy Sonne our Sauiour: wee moſt humbly beſeech thee, that thou wilt preſerue in vs continually, thoſe moſt noble fruites of his Redemption, and make vs alſo dayly to dye with him to the World, and to bee crucified to the luſtes and deſires of the fleſh, and to liue to thee onely all our life: ſo that in the ende wee may raigne eternally with him: where thou with the ſame thy Sonne, and holy-Ghoſt, liueſt and raigneſt one true and liuing God for euer and euer, Amen.

Another.

THe ſoule of Chriſt ſanctifie me the body of Chriſt ſaue mee,

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the bloud of Christ inebriate mee, the water of the sides of Christ wash mee. O good Iesus heare me, within thy wounds hide mee, suffer mee not to bee separated from thee, from the malignant enemie defend mee, and bid mee come to thee, that with thy Saintes I may prayse thee, throughout all eternity Amen.

Meditations.

O The depth of the wisedome and knowledge of God, how incomprehensible are thy iudgements, and how investigable are thy wayes.

O altogether diuine and holy mystery, vouchsafe to open and vncouer the vayle of this thy body, and plainly appeare and open thy selfe vnto vs, and satisfie our spirituall

eyes with the visible lightning of thy brightnesse.

O Sacrament of piety, O signe of vnity, O bond of charity, who will liue, hath here whereon to liue, hath here whereto we liue, let him come, beleeue and be incorporated that he may haue life,

O how pleasant Lord is thy Spirit, who to shew thy sweetenesse vpon thy children, giuest them the most delectable Bread from Heauen, thou fillest the hungry with good things, sending the loathing rich men empty away.

O Lambe of God that takest away the sinnes of the World, haue mercy vpon vs, and grant vs thy peace. Refresh our soules with spirituall Food and Comfort, especially at the latter end of our dayes: that neither in life nor death wee depart from thee, nor bee depriued

at

at any time of thy celeſtiall benedictions, thou which liueſt and raigneſt with God the Father and the holy Ghoſt, in all eternity, Amen.

GIVE peace in our dayes (O Lord) becauſe there is none other that fighteth for vs, but onely thou O Lord God.

A Prayer after the Deuine ſeruice.

OMoſt Louing Lord, and Almighty God, I beſeech thee moſt humbly vouchſafe to receiue for acceptable, the Deuine Seruice which I haue done this day, vnto thy honour and glory: and moſt

earnestly requesting, that thou wouldst louingly receiue these our deuotions in this time of thy Diuine Seruice, and to forgiue mee mercifully that which I haue done without deuotion, in deeds, words, and thoughts. Giue vs thy grace alwayes to walke in thy holy Commandements, and to serue thee loyally, to the end thou mayest bee honoured and glorified in vs, Amen.

A Prayer acknowledging your selfe bound to God.

MOST mercifull Sauiour Iesus, I wretched sinner doe acknowledge that I am infinitely bound to thy diuine Maiesty, for the innumerable and most singlar benefits, which

which thou moſt louingly and liberally haſt beſtowed vpon mee and all mankind, but eſpecially for that ineſtimuble benefit of my redemption, purchaſed by thy moſt cruell death and paſſion, grant me grace to ſuffer all paines for thy ſake Amen,

A Prayer to bee ſaid before a Sermon, or Exhortation.

O Lord Ieſus Chriſt, open the eyes and eares of my Heart, to the end I may heare and vnderſtand thy holy Word, and obey it, according to thy holy Will. I am a Pilgrim vpon earth, keepe not hidden thy Commandements from mee. Open mine eyes that I may vnderſtand the maruailous things

of

of thy Law. Giue me wisedome, to lighten my vnderstanding, to purifie my heart, to enflame my affection, that I may loue thee, and know thee in all, and aboue all things, Amen.

A Prayer before the confession of our sinnes.

O Maker of Heauen and Earth, King of Kings and Lord of Lords, which of nothing diddest make mee to thine Image and likenesse, and didst redeeme mee with thine owne precious bloud, whom I a sinner am not worthy to name, neither to call vpon, neither with my heart to thinke vpon: humbly I desire thee, and meekely pray thee, that diligently thou doe behold mee thy wicked seruant, and haue

haue mercie on mee, which hadſt mercie on the Woman of *Canaan*, and *Marie Magdalen*, which didſt forgiue the *Publican*, and the theefe hanging vpon the Croſſe: to thee I confeſſe (moſt holy Father) my ſinnes which if I would, I cannot hide from thee. Haue mercy on me O Chriſt, for I (wretch) haue ſore offended thee in Pride, in Couetouſneſſe, in Gluttony, in Leacherie, in Vaine-Glory, in Hatred, in Enuie, in Adultery, in Theft, in Lying, in Backbiting, in ſporting, in diſſolute and wanton Laughing, in idle Wordes, in Hearing, in Taſting, in Touching, in Thinking in Sleeping, in Working, and alwaies in which I fraile man & moſt wretched ſinner might ſinne, thorough my fault; my grieuous fault. Therefore I humbly pray and beſeech thy goodneſſe, which for my health

health descendest from Heauen, which didst holde vppe *Dauid* that he should not fall into sinne, haue mercy on vs (O Christ) thou which diddest forgiue *Peter*, that did forsake thee. Thou art my Creator, and my helper, my maker, my redeemer, my gouernour, my Father, my Lord, and my King. Thou art my hoast, my trust and helpe, my strength, my defence, my redemption, my life, my health, and my Resurrection. Thou art my stedfastnesse, my refuge and succour, my light, and my help, I most humbly and heartily desire and pray thee helpe mee, defend mee, make me strong, and comfort mee, make mee stedfast, make mee merry, giue mee light, and visite mee, reuiue me againe, which am dead. For I am thy making, and thy worke, (O Lorde) despise mee not, I am thy

seruant

ſeruant, thy bond-man, although euill, although vnworthy, and a ſinner. But whatſoeuer I am, whether I bee good or bad, I am euer thine. Therefore to whom ſhall I flie, except I flie vnto thee? if thou caſt mee off, who ſhall or will receiue mee? if thou deſpiſe mee and turne thy face from me, who ſhall looke vppon mee, and recognize and acknowledge mee although vnworthy comming to thee, although I bee vile and vncleane? For if I bee vile and vncleane, thou canſt make mee cleane: if I be ſicke thou canſt heale mee: if I bee dead and buried, thou canſt reuiue me: for thy mercy is much more then my iniquitie: thou canſt forgiue mee more then I can offende. Therefore (O good LORD) doe not conſider, nor haue reſpect to the number of my ſinnes, but accor-

according to the greatnesse of thy mercy forgiue mee, and haue mercie on mee most wretched sinner. Say vnto my soule, I am thy health which saidst I will not the death of a sinner, but rather that he liue, and be conuerted and turne to thee. O Lord be not angry with me, I pray thee most meeke Father for thy great mercy, Amen.

Another Prayer to Iesus Christ.

REceiue my confession, *O* most benigne and clement Lord Iesus Christ, the onely hope of the saluation of my soule, and giue vnto mee (I beseech thee) contrition of heart, and teares to mine eyes, that I may bewaile dayes and nights all negligences, with humility and pu-

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rity of heart. Let my prayer O Lord approach neere in thy ſight If thou ſhalt bee angry againſt mee, what helper may I ſeeke? who will haue mercy vpon mine iniquities? remember me O Lord, who didſt call the woman of *Canaan*, and the Publican to repentance, and didſt receiue *Peter* weeping. O Lord my God accept my Prayers. O good Ieſus, Sauiour of the World, which gaueſt thy ſelfe to the death of the Croſſe, that thou mighteſt ſaue ſinners, regard me a wretched ſinner calling vpon thy name, and take not heede to my wickedneſſe, that thou forget thy goodnes. And if I haue committed ought whereby thou mayſt condemne mee, yet thou haſt not loſt that whereby thou art woont to ſaue. Spare mee therefore O Lord, which art my Sauiour, and take mercy vpon my

sinnefull soule. Loose the bandes thereof, heale the wounds, O Lord Iesus, I desire thee, I seeke thee, I wish thee, shew mee thy face, and I shall bee safe. Send foorth therefore O most louing Lord, the light of thy countenance, and be mercifull vnto me, for thy holy names sakes, Amen.

Another Prayer to Iesus Christ.

O LORD my gracious God, and onely comfort of my soule, seeing thou desirest that in all things I should sincerely serue thee, and I through thy grace desire nothing more then to doe the same: Why is it (O Lorde) that I still offend thee? Why fall I so often

often into relapſe of my former follies? Thy grace is not wanting, but my vngratefullneſſe and inconſtancy is the cauſe thereof, for the which, I am moſt heartily ſorry. Euen now, I determine to fight manfully, and by and by I faint and fayle in my former purpoſe. Rightly therefore am I in reſpect heereof, to humble my ſelfe and to make account, that on the earth there liueth not a more vile and wicked creature, then my ſelfe. Increaſe in mee dayly thy grace, and Soueraigne Vertue of humilitie, I moſt humbly beſeech thee; and graunt mee grace, that once I may perfectly know thee: and know my ſelfe. Thee in thy Maieſtie and mercie; my ſelfe in mine abhomination and miſerie: and that at length, I may fight more manfully, and gaine the victorie ouer mine

mine enemies, through thy gracious helpe and fauour, my only Redeemer and Sauiour Ieſus Chriſt, who with the Father, and the Holy Ghoſt, raigneſt one God euerlaſtingly, Amen.

Ieſus reduce into my minde, my ſinnes and wickedneſſe whereby I haue offended thee.

Certaine briefe accuſations of our ſelues, and asking mercy of God for our ſinnes.

FIrſt I accuſe my ſelfe for that I haue bin very negligent in putting away euill thoughts of ſundry ſorts; and that I haue not kept my minde exerciſed, with good, and holy thoughts; nor haue thought hum-

humbly of my ſelfe; I crie God mercy for it.

Alſo I accuſe my ſelfe of my tongue, for that I haue ſpoken many vaine wordes, idle, and vnprofitable, and for that I haue not ſpoken of my neighbour with that charitie, wherewith I would others ſhould ſpeake of me: nor haue not had that compaſsion of others defects, as of my owne: I cry God mercy for it.

Alſo I accuſe my ſelfe of my workes, for that I haue not done them ſo purely for the loue of God as I ought; but partly for ſome vaine, and worldly reſpect or other: I cry God mercy for it.

Alſo I accuſe my ſelfe, for that I haue not kept my ſences, ſo as I ought, eſpecially my eyes, nor haue not taken from my ſelfe, and all others, all occaſions of offending God

God as I ought: I cry God mercy for it.

Alſo I accuſe myſelfe of impatience for that I haue beene angry and impatient, and haue not taken each thing, as of the holy hand of God: but haue beene often vpon little occaſions diſquieted, and trobled in minde: I cry God mercy for it.

Alſo I accuſe my ſelfe, for that I haue not beene ſo thankefull to Almightie God for all his benefits beſtowed vppon mee, as I ought: I cry God mercy for it.

Alſo the laſt time I receiued the bleſſed Sacrament, I did not behaue my ſelfe ſo worthyly as I ought: I cry God mercy for it.

Alſo in my Prayers to Almighty God, I haue admitted many diſtractions, vnto the which I haue not made ſuch ſpeedy reſiſtance as I ought

ought, I cry God mercy for it.
Alſo I haue ſpoken ſome vntruths, I cry God mercy for it.

Alſo I haue ſworne by faith and troth without neceſſitie, and I cry God mercy for it.

Another.

GRaunt me grace O Lord, to liue more carefully and diligently heereafter, and to refrayne from my former follyes, which I vtterly deteſt, and thorough thy grace doe firmely purpoſe, neuer any more to offend in: eſpecially, O my gracious and benigne Sauiour, giue mee grace to withſtand theſe Temptations, wherewith I am moſt grieuouſly infected: (*Here are the Temptations, wherewith one*

is moſt troubled to bee rehearſed.) As alſo grace to eſchew all occaſions of offending, ſo much as poſsible I may.

The iuſt man as Scripture telleth, falleth ſeauen times a day, much more then ſhall I fall. *O* Lord hauing through mine owne moſt vile abhominations, increaſed greatly the weakeneſſe, and blindneſſe that I receiued from my fore-father *Adam*: yet Lord as I hope, and purpoſe firmely, by thy merciſull fauour, to refrayne from conſenting to any ſin (which I moſt humbly begge of thee to preſerue mee from, whileſt I liue) ſo Lord will I, by thy goodneſſe deteſt and perſecute my ſinnes, and imperfections during life. Graunt mee grace ſo to doe, *O* merciſull Lord, and that, as heeretofore I haue without any remorſe of conſcience

conſcience moſt hainouſly tranſgreſſed thy commandements in euery ſort, ſo how I may feele iuſt remorſe and ſorrow, for euery ſin, and imperfection whatſoeuer: and that I may the better performe this, graunt mee grace my ſweete Sauiour Ieſus Chriſt, that I may perſeuer in diſcuſſing my Conſcience euery night more diligently then the other, according to the good inſtructions it hath pleaſed thee, by thy ſeruants to impart vnto mee: and that each morning I may ſo happily begin the day, by offering thee the firſt fruites of all mine actions, as that the reſt thereof may euer-more bee paſſed to thy glory.

And graunt, that by thus endeuouring my ſelfe dayly, thorough thy grace to amend my life, I may both liue and dye, a true penitent,

and also obtaine through the merits of thy blessed Passion, a full forgiuenesse of my sinnes in this World and in the other, the life eternall through Iesus Christ our Lord and Sauiour, Amen.

A Prayer to our Sauiour.

OMnipotent and most merciful God, thou art truly good, and indeede I am euill; thou art holy, I am wretched, thou art iust, I am vniust, thou art light, I am blinde, thou art the life, I am dead: thou art a conuenient Medicine, I am weake and sickly, thou art ioy, I am heauinesse, thou art the Soueraigne veritie, I am the vniuersall vanitie, and so is euery liuing man.

What shall I say then my Crea-

tor

tor? Heare mee my maker, I am thy creature and the worke of thy handes, but (O Lord) I am now brought to nothing, and I am dying dayly, thy hands haue made and framed mee: euen those handes I say which were nayled vnto the Crosse for my sake.

Most benigne redeemer, despise not the worke of thy handes: but looke vppon the wounds of thine owne handes: Lo my Lord God, thou hast written me in thy hands, reade the writing and heale mee: behold I thy creature doe sigh vnto thee; thou art my onely Creator, comfort me, I cry vnto thee, thou art the euerlasting life, quicken me, and giue mee life: to thee I lift vp my voyce, helpe me and restore me.

Spare me O God; for my dayes are nothing, what is man that hee

can thus ſpeake to God his Creator? pardon me thy ſeruant, which preſumed to ſpeake to ſo great a Lord: neede hath no Law, greefe and ſorrow compels mee to ſpeake, the calamitie and miſerie which I endure, enforceth mee to cry out more and more, that I am ſicke, therefore I call to the Phiſition; I am blinde, therefore I haſten vnto the light; I am dead, therefore I ſigh after life.

To thee O Ieſus of Nazareth I haſten, thou art the Fountaine of life, O Ieſus Sonne of Dauid, haue mercy vpon me, haue mercy vpon me, O Fountaine of mercy, thou haſt heard mee beeing ſicke, calling vpon thee, reach mee thy hand, O moſt gentle Father: bring mee vnto thee that I may come to thee, and in thy light, may ſee that euerlaſting light: ſpare and pardon me,

me, O Lord, I am the vnhappyeſt man borne of a woman, liuing but a ſhort time, and yet repleniſhed with manifold miſeries: I am earth and aſhes, and by and by in griefe and anguiſh I muſt die, and then ſhall I bee but Wormes-meate.

What other thing is my life, O my Lord GOD, then a ſhaddow which ſuddenly vaniſheth away, like as a flower which doth flouriſh and is greene, and by and by doth wither: euen ſo, my frayle and deceitfull life paſſeth away, and yet not with-ſtanding, it is on euerie ſide hedged in with the ſnares of death, I know aſſuredly that I muſt die, but when or how I cannot tell. I therefore beſeech thee, O meeke and mercifull God to helpe mee, hold mee vp and ſtay mee by thy power and ſtrength: appeare vnto

mee, O euerlaſting light, and ſhine in my heart that I may reioyce in thee: come vnto mee, O my life moſt Noble, and moſt ſweete, that thorough thee, I may liue in thee, and with thee, in thy kingdome for euer: heare mee O Lord God, to the glory of thy name, and the felicitie and bliſſe of my ſoule, Amen.

A Prayer before Receiuing.

I Adore and worſhip thee, and giue thankes vnto thee (my moſt louing Lord Ieſus Chriſt) for thy innumerable benefites and giftes giuen vnto mee thy moſt vnworthy ſeruant. All thoſe I yeeld and offer vnto thee, into an euerlaſting laude and prayſe. I giue vnto thee thankes for all the goodneſſe that

euer

euer thou diddeſt ſhew, or euer wilt ſhewe vnto any reaſonable Creature. I giue thee thanks for all the mercies of thy moſt ſweete goodneſſe. I giue thee thankes for thy holy Incarnation, Natiuitie, Infancy, Childe-hood, Man-ſtate, Labours, ſorrowfull Cares, Paſſion, Death, Reſurrection, and thine Aſcention. I moſt humbly thanke thee that thou haſt vouchſafed to admit mee moſt vile ſinner to the noble and liuely feaſt of this thy holy Table. O gracious Ieſus, I beſeech thee, for that loue that in manner conſtrayned thee to be incarnate, to ſuffer and to dye for me, that thou wilt make me fully cleane from all ſinne, and make mee to pleaſe thee in all things. Adorne and garniſh my moſt beggerly and poore ſoule, with thy mercies and vertues.

Grant merciful Iesus that I may with most humble reuerence, with burning desire, and chaste affection, receiue the most holy Sacrament of thy blessed body, in memory of all those things that thou hast vouchsafed to doe, to speake, and also to suffer for my saluation. Graunt good Lord, that I may performe this thing most purely, to the euerlasting glory of thy name, Amen.

Another to the same effect.

HAue mercy good Lord, haue mercy vpon thy Church, haue mercy good Lord vpon this place and this company. Grant that heere be alway Humilitie, Peace, Charity, Chastitie, and Cleannesse. Graunt that wee all may worthily amend

amend and correct our ſelues, and that wee feare thee, and ſerue thee faithfully, and that wee may loue thee, and pleaſe thee. I commend vnto thy mercy all our buſines, and all our neceſſities: and be merciful vnto all thoſe for whom thou haſt ſhed thy precious bloud and grant them to ioy with thee, in bliſſe and life euerlaſting.

Another.

O Benigne Ieſus, that wouldeſt ſuffer ſo many ſore paines, yea death it ſelfe, for the loue of mankinde, great and maruellous is thy charitie. O good God, for that thy charitie, and that thou vouchſafedſt with thy precious bloud to

waſh away our ſinnes, I pray thee gracious Lord, that thou forgiue mee all the ſinnes, that I haue done, thought, or ſayd, in pride, in wrath, in Enuie, in Couetouſneſſe, in Gluttony, in Sloath, in Leacherie, in vncleaneneſſe of Body, and of Soule, in miſ-ſpending of my fiue wittes, in breaking thy Commaundements, in waſting the time of my life in vice, in that I haue not followed Vertue, nor done thoſe ghoſtly deedes that I might haue done. O mercifull Ieſus, with that precious bloud that thou diddeſt ſhed on the Croſſe for our ſaluation, waſh all the ſinnes away that I haue done ſince my byrth; comfort and make mee whole with thy holy Sacrament, which thou haſt ordayned and left here on earth to be our medicine, and life, thorough which we ſhould liue after thee, and

with

with thee, and thou in vs. For, good Lord at thy holy worke, when thou madeſt it, and gaueſt it to thy Diſciples, thou ſaydſt, *Iohn.* the 6. *The bread which I will giue, is my fleſh for the life of the World. And he that eateth mee, the ſame alſo ſhall liue by me, and hee abideth in mee, and I in him.*

O thou holy mightifull Prieſt & Biſhoppy that by thy diuine might madeſt the worthy Sacranent of thy precious body in the forme of bread, giue mee grace to receiue it this day with puritie of heart, and cleannelſe of ſoule, with loue, dread and ſtedfaſt beleefe.

O benigne God, I acknowledge and confeſſe vnto thy high goodneſſe, that I am not worthy to come vnto thy boord to bee fedde with ſo royall meat as is thy bleſſed body. But gracious Lord, I beleeue verily

verily that thou mayeſt make mee worthy, who haſt made all things of naught; and of ſinfull, haſt made righteous and holy. O Almightie God, for this thy great might, I pray thee, that thou make mee worthy and able to receiue thy precious body deuoutly with all reuerence, with perfect meekeneſſe, and holineſſe, with full contrition, and teares of deuotion, with ſpirituall comfort and gladneſſe of thy preſence. O Lord fill mee with grace and ſtrengthen mee, that I may euer here-after liue after thy will, and that I may liue in thee, and thou in mee. Ieſus for thy great bountie, ſaue mee from all perills, teach and comfort my ſoule in all doubts and dreads cleanſe me from all vices, ſuffer nothing to abide in my heart, but onely thy ſelfe which art my ſoules life and leech. O heauenly

uenly meate, O ioy of Angels, O ſoules ſtrength, O precious body that giueth endleſſe helpe, merciſull Lord Ieſus, thus didſt thy ſelfe ſay, *Iohn 6. I am the bread of life, that did deſcend from heauen, who that eateth this Bread ſhall liue euerlaſtingly.* O bleſſed Ieſus, make mee now at this time worthy to receaue this Sacrament, that is thy precious Body, that I may liue euerlaſtingly with thee in thy preſence, and ſee thee face to face, euer to ioy in thy goodnes in bliſſe euerlaſting, Amen.

Preparatiue points to be Meditated.

NOah was an hundred yeeres preparing the Arke, and yet I wretch

wretch scarce take paines one houre to prepare my Arke to receiue my Redeemer worthily.

Moyses made the Arke of the wood *Cetim*, incomputrible, which he gilded ouer with gold to keepe Manna in it, and I presume to place the true Manna, (of which that other was a figure) into my Arke or Chest rotten and eaten vp with sin, vngilded, void of vertues and good life.

Salomon was seuen yeeres in building the Temple, and yet I doe not take seuen houres paines, to build and prepare my Temple, that God may dwell and make his aboad there.

Assuerus Gentlewomen; were a yeere in attyring and addressing them, dayly anoynting with precious perfumes, before they were admitted to his presence: and shall

I of one dayes, or of one hourse preparation attempt to come into the chamber of presence, not onely to see, but to receiue the high, and mighty Maker and Emperour of Heauen and Earth, into the lodging of so foule and defiled a heart as mine?

Receiuing, say with the Priest thrice.

LORD I am not worthy that thou shouldest enter into my house, but only speak the word, and my soule shall be healed.

After receiuing, say to God the Father.

OMy most dread, omnipotent and most feared Soueraigne, euen

euen now haue I vile wretch receiued within mee, this wonderfull miſtery of feare and dread. The Pillars of Heauen doe ſhake at thy preſence, and the higheſt Cherubims like little Flies, doe gather in their wings before thee. Wherefore O my Lord, my heart, and all my loynts doe now begin to tremble and ſhake with feare, conſidering, how my manifold and greeuous ſinnes, make mee ſo farre vnworthy to appeare before thee. Alas my Lord, nothing can I now more doe, nothing can I now ſay, but cry aloud vnto thee, and craue of thee with thy holy Prophet, ſaying: *Looke not vpon mee O Lord, looke not vpon me, but vppon the face of thine anwointed Chriſt.* O mercifull Father, if my deteſtable pride and haughtineſſe, hath diſpleaſed thee, looke vppon Chriſts

moſt

moſt reuerend head, pierced round about with pricking Thornes for mee. If any diſhoneſty and laſciuiouſneſſe haue any way offended thee, behold the Virginall, and moſt holy fleſh of Chriſt, all too torne with moſt cruell ſcourges for me. If my wicked works, and diſordered ſteppes haue deſerued correction, looke vpon thy Chriſt his hands, and moſt holy feete, faſtned with moſt ſpitefull nayles, for mee. If the hardneſſe of my heart, hath prouoked thy wrath towards mee, let Chriſts moſt tender and louing heart, pearced with that cruell Launce, mooue thee, to take compaſſion of mee. O Father of mercies, and God of all comfort, if heretofore the horror of my monſtrous crimes, haue prouoked thee to puniſhment, let this moſt worthy ſpectacle of thy Chriſt

Christ receiued in this gratefull sacrifice, moue thee to take compassion on mee, who (as I humbly now confesse) in receiuing of mee, vouchsafeth to receiue vnto him, the most vngratefullest sinner of the world Amen.

Say to our blessed Sauiour.

I Adore and worship thee, and giue very humble and hearty thankes vnto thee most mercifull Lord Iesus Christ, which hast vouchsafed to admit mee a most vile sinner, to the noble and liuely Feast of thy most holy Table. Alas, poore wretch that I am, for I haue receiued this most venerable Sacrament too too vnworthily.

Lord haue mercy vpon me, Lord forgiue

forgiue me, I commend that which I haue done vnto thy diuine heart, there to bee amended, and to bee made perfect. Receiue I beseech thee Lord, these most holy Mysteries, of thy blessed Body, which I haue receiued, to the euerlasting glory of thy holy name: Restore by it, and make vp againe all my ghostly ruines and decayes, and supply my needy pouerty. Mortifie by it in mee, whatsoeuer doth displease thee, and make mee one according to thy hearts desire. By it make my spirit, my soule, and my body, conformable to the Spirit, Soule and Body of thy holy humanity: and lighten mee altogether with the sincere light of thy Diuinity.

Grant by it, that I may bee established in thee, that I may perfectly loue thee, and also that I may bee

bee incorporate vnto thee, and moſt neerely vnited vnto thee: and that I may bee changed all whole into thee, to the laude of thy bleſſed name, Amen.

Another after Receiuing.

THankes bee vnto thee, O holy Father, God Almighty, that thou didſt vouchſafe of thy great pitty, to ſend thy only Son from thy high Throne into this vale of woe and miſery, heere to take our nature and ſhape, and in the ſame to ſuffer moſt ſharpe paines, and bitter death, to bring our ſoules to thy Kingdome, and to leaue that precious Body heere to bee our ſtrength and comfort: I know thee moſt mercifull Lord Ieſu, with all the

the might and ſtrength that thou haſt giuen mee: I offer vnto thee thanks, that thou this day haſt fed mee with thine owne Precious Body, by which I hope to haue health of ſoule and euerlaſting life, with ioy, when I depart hence. O Holy-Ghoſt, come Lord and enflame my heart with the burning beames of thy loue, and make mee with vertuous ſweeteneſſe continually to yeeld acceptable thankes to the holy and glorious Trinity. To whom three perſons and one God be glory, and honour, with all reuerence offred of all Creatures world without end, Amen.

A Prayer in temptation.

O Mercifull Ieſu, the onely refuge of deſolate and afflicted ſoules

soules: O Iesus that hast made mee and redeemed mee, in whome all things are possible vnto mee, and without whom I am able to doe nothing, thou seest who I am, that heere prostrate my Prayers, and powre out my heart vnto thee: what I would haue, and what is fit for mee thou (O Lord) knowest: my soule is buried in flesh and bloud, and would be faine dissolued, and come vnto thee. I am vrged against my will, and violently drawne to thinke that which from my heart I detest, and to haue in minde the poyson, and bane of my soule. O Lord thou knowest my mould and making, for thy hands haue framed mee, and with flesh, and skinne, thou hast cloathed mee: and loe this flesh which thou hast giuen mee, draweth mee to my ruine, and fighteth against

the ſpirit: if thou helpeſt not I am ouercome: if thou forſakeſt mee, I muſt needs faint: why doeſt thou ſet mee contrary vnto thee, and makeſt mee greeuous and a burthen vnto my ſelfe? Didſt thou create mee to caſt me away? Didſt thou redeeme mee, to damne mee for euer? It had beene good for mee neuer to haue beene borne, if I were borne to periſh euerlaſtingly. O moſt mercifull Father, what are become of thy olde and wonted mercies? Where is thy gracious ſweeteneſſe and loue? How long ſhall mine enemy reioyce and triumph ouer mee, and humble my life vpon earth, and place me in darkeneſſe like the dead of the world? What am I O Lord, that thou ſetteſt mee to fight alone againſt ſo mighty, ſubtell, and cruell enemies, that neuer ceaſe to bid

mee

mee a perpetuall battaile? O Lord why doeſt thou ſhew thy might againſt a leafe, that is toſſed with euery winde, and perſecuteſt a dry Stubble? Wilt thou therefore damne the worke of thy handes? wilt thou throw mee from thy face and take thy holy Spirit from me? Alas O Lord whether ſhall I goe from thy face? or whether ſhall I flie from thy ſpirit? whether ſhall I flie from the incenſed, but vnto the appeaſed? and whither from thee is iuſt, but vnto thee as mercifull? Doe with mee Lord that which is good in thine eyes, for thou wilt doe all things in Righteous Iudgement. Onely remember that I am fleſh and bloud, fraile of my ſelfe, and impotent to reſiſt, ſhew thy ſelfe a Sauiour vnto mee, and eyther take away mine enemies, or grant mee grace that

with

without wound or fault, by thee & with thee, I may ouercome them ſweet Ieſus, Amen.

Conſiderations to ſettle the minde in the courſe of Vertue.

THe firſt Conſidaration, how weighty a thing the buſineſſe of mans ſoule is,

Who-ſoeuer beeing deſirous to take due care of his ſoule; commenceth a ſpirituall courſe, muſt conſider, that hee hath taken ſuch a buſineſſe in hand, that for the importance, neceſſity, & profit thereof ſurmounteth all other traficks, trades and affaires of the World, yea and to which only all other buſineſſe ought to bee addreſſed: for heerein our mannage is about the

ſaluation of our Soule, our chiefe Iewell and treaſure: of which if in the ſhort paſſage of our brittle and vncertaine life, wee take not that due care that we ought for a whole eternitie after, wee ſhall euermore repent and be ſorry for it, & yet neuer haue the like oportunitie againe to helpe it.

Secondly, the better to conceiue the moment and weight of this buſineſſe, let vs conſider what men vſe to doe for their bodily health. For we ſee they make ſo principall a reckoning of it, that they ſpare no coſt nor toyle, nor leaue any thing vnattempted that may auayle them to attaine it. They ſuffer themſelues to bee launced, wounded, pined, burnt with red hot Irons, beſides many and diuers other extreame Torments onely for this end.

How

How much greater miseries ought wee to endure? How much greater paine and diligence ought wee to imploy for this health of our soule? Which is to suruiue when the Body is dead, rotten, and deuoured with Wormes, and to suruiue in such sort, that it must bee perpetually tormented in Hel with intollerable torments, or to enioy endlesse felicitie in Heauen. And therefore of how much greater worth and weight wee thinke the Soule, and the eternall saluation or damnation thereof, then the momentary health or sicknesse of our body, so much greater account and esteeme ought wee to make of the businesse of our soule, then of any other worldly or bodily affayres whatsoeuer.

For what auaileth it a man (saith Christ) to gaine the whole World

and make wrack of his own soule? If therefore wee keepe diuers men, for diuers offices about our body, and many thousands to liue by seruing and prouiding things for euery part thereof: If wee spend so much time in feeding, refreshing, and reposing of the same: If the greatest proportion of our reuennewes (bee they neuer so large) bee consumed in the meates, pompes, sportes and pleasures thereof: how much more ought wee to seeke, as many helps, seruices, and purueiours for our soule, for whose onely sake our body was giuen, and of whose good the welfare of the body only proceedeth?

Thirdly, the necessity and poize of this care of our Soule may bee gathered of this, that all other matters are intreated with men, or some other creatures: but this businesse

ſineſſe of our ſoule with God himſelfe, who by how much he is nobler and worthier then any of his creatures, ſo much more is the waight of this matter, that cannot bee dealt with any without him, and ſo much more diligence ought there to bee imployed therein, eſpecially in this time wherein God is ſtill ready to further our endeauors in this behalfe; whereas when time is expired, condemne he may for our negligence, or reward vs for our carefulneſſe, but not helpe vs any more to alter the eſtate of our ſoule, be it neuer ſo bad or miſerable.

Fourthly, wee may gather how materiall and important this matter is, by the life of Chriſt and his Saints, who withdrawing themſelues from all other worldly affaires, thought it worke enough to

attend vnto this buſineſſe of their ſoule, and whoſoeuer are now ſolemnized and honoured in Gods Church, they are honoured onely in this, that they haue with a glorious concluſion, happily and conſtantly accompliſhed this buſineſſe to Gods glory, and their owne ſaluation. And who ſo conſiders the intollerable torments of Martyrs, the extreame auſteritie, ſharpe life, and pennance of Confeſſours, the daineſull Agonies and conflicts of Virgins, the rough ſtormes, & troubles of all Gods Saints, and doth remember with all, that they vnder-tooke them for no other reſpect, but onely for the better bringing this buſineſſe of their ſoule to an ende: it will ſoone appeare how waighty a thing, and how precious the ſalaution of the Soule is, which they did thinke not too deare

deare bought with all the miſeries, ſorrowes, and paines that this World could affoord. Let vs alſo conſider, that whatſoeuer mooued them to ſuch care and earneſtneſſe in this behalfe, hath no leſſe place doubtleſſe in vs, then in them ſeeing that our ſoule is as dearely bought, as much woorth, created to as great glory as theirs: the daunger of our ſaluation rather more then any way leſſe then theirs God hath as much right in vs as in them, & we as many titles of bond and dutie to ſerue him as they. Finally, we are aſſaulted by the ſame enemies, enuironed with the like hazzard, and ſubiect to as many, yea, more occaſions of ſin, and allurements to damnation then they.

Who therefore ſeeth not that wee are in euery reſpect to account the care of our ſoules as important,

and necessary to vs, as euer it hath beene to any: *Wherefore, let not the wiseman glory in his wisedome, nor the strong man in his might, nor the rich man in his riches,* saith God, in his Prophet Ier. 9. *But let him that glorieth glorie in this: that he knoweth mee, for I am the only Lord that worketh mercy, iudgement, and Iustice vpon the earth, and these things please mee,* saith our Lord: as who would say, it is folly and vanity to glorie and reioyce in any other thing, then in the knowledge and seruice of God, and procuring mercy and milde iudgement for our soules.

THE

The second Consideration.

How wee ought to arme our minds against temptations that happen when wee seeke earnestly for to serue God.

FIrst, seeing this businesse of our soule is of so great moment, hee that earnestly goeth about the same must offer himselfe vp vnto God, and be ready to endure constantly all the dangers, cumbers, and difficulties that shall happen, and resolue neuer (by Gods grace) to bee beaten back from his purpose by any trou-

ble whatsoeuer, knowing that glorious and honourable enterprises can neuer bee atchieued without many contradictions. Wherefore let him perswade himselfe, that when hee hath setled his minde seriously to follow this businesse, hell it selfe and all the enemies of God and mans soule wil conspire against him: the flesh to allure him to the delights of the senses, and recal him to the vomit of his abandoned pleasures; the world to intice him with pomps & vanities, with ministring occasions of sin, and prouoking by euill examples: yea, if that will not serue, by terrifying him with persecutions, extortions, obloquies, slanders and torments, & with all kind of disgrace. Finally, the Diuell (a professed enemy of all that take care of their Soules) will seeke to entrappe him with a thousand

traines

traines, passions, and subtile temptations, leauing nothing that hee thinketh may remoue a man from these endeauours tending to his saluation.

Secondly, the case standing thus, let that saying of Scripture come to our minde. *My Sonne, comming to the seruice of God, stand in iustice and feare, and prepare thy soule vnto temptation.* Wherefore hee that entereth into the way of life, must remember that hee is not come to a play, pastime, or pleasure, but to a continuall rough battell and fight, against most vnplacable and spightfull enemies; and let him resolue himselfe, neuer in this world to looke for quiet and peace, no not so much as for any truce for a time, but arme himselfe for a perpetuall Combate, and rather thinke of a multitude

of

of happy victories, which by Gods grace hee may obtaine) then of any repose or quietnesse from the rage and assaultes of his enemies. Let him see and peruse the patterne of his Captaines course, who from his birth vnto his death, was in a rest-lesse battell, persecuted in his swathling clouts by *Herod*, anoyed the rest of his infancy by banishment, wandring and needy: in the floure of his age slaundered, hated, pursued, whipped, crucified, and most barbarously misused. In the same sort were all his Apostles, and all his principall soldiers handled: For whom he loueth, he chastiseth, and proueth like gold in the Furnace.

Wherefore no man must thinke it a new thing to bee tempted and troubled, when hee once runneth a vertuous course, contrary to the liking

liking of his enemies. For the Disciple is not aboue his Maister, nor the seruant aboue his Lord, who as we see had the same intreaty.

Thirdly, least wee should bee agast and discouraged at the expectation and feare of so many discomforts; and the incessant malice of so spitefull enemies, let vs remember the wordes of *Elizeus*, that more stand with vs then against vs. Against the corruption of nature wee haue grace. Against the Diuell, we haue GOD, who will neuer suffer vs for to bee tempted aboue our force. Against the miseries of the body, the spirituall comfort of the minde, which God allotteth in such measure as our necessity doth require: and if there were nothing else, this were enough to make troubles welcome in this case, for that thereby we

wee purchaſe an ineſtimable glory for a ſhort and paſſing combate, the comfort whereof neyther eye hath ſeene, nor eare heard, nor heart conceiued. And on the other ſide, by the ſame we auoyde other intollerable and eternall Torments of Hell, the leaſt whereof paſſeth all thoſe that can bee ſuffered in this world. And therefore is our change moſt happy, that by the paine of a ſhort life, we auoyde the miſerie of an eternall death, and deſerue the vnſpeakeable happines of life euerlaſting: for this cauſe ſaith S. *Iames, Thinke your all ioy (my Brethren) when you ſhall fall into diuers temptations, knowing that the triall of your faith worketh patience, and patience hath a perfect worke, that you may bee perfect and intire failing in nothing.*

The

The third consideration.

Of the watchfulnesse and attention required in the care of our soule.

SEeing this waighty affayre of our soules health, is beset with so many perils and troubles, it standsvs vpon most watchfully to take heed to euery thought, word, and deede that passeth, least through the number and subtilty of enemies traines, we be often intrapped: for it is hard to touch pitch, & not be defiled, to liue in flesh a spiritual life, to couersein the world, with out worldly affections. Wherefore

as

as a Legate that is to deliuer his Ambassage before a great presence of Peeres and Nobles, hath not onely regard to his matter, but also to his wordes, voyce, and actions, that all bee sutable to the weight of his message: So wee hauing to worke this exployt of our soule before Almightie God, and all the Court of Heauen, and also before the eyes of those that lay waight to take vs in a trippe; ought to bee verie warie in our last thoughtes, and deedes, for feare that wee doe not any way offend the presence of God, and giue occasion of triumph and victorie vnto our deadly foes. And for this sayeth the Scripture, *Keep thy selfe very watchfully.*

Secondly, to attaine this diligent and attentiue care to all our actions, let vs consider what men vse

to

to doe, that carry great treasure by places haunted by Theeues, how warilie they see to their way, how often they looke about them, how many times they prepare themselues, sometimes to fight, and other while to runne away: likewise how warily hee walketh, and how carefull hee is neuer to stumble, nor fall, that carryeth in each hand a thinne glasse of liquor very precious, through stonie and rough places. And when wee haue marked these mens carefulnesse in these inferiour matters, let vs remember, that much more respect is very necessary in vs, whose Treasure is a great deale more precious then any worldly Iewels, and yet doe wee carry it in earthen and frayle vessels, in the middest of so many theeues, as there are passions and disordered appetites in vs, as there

there are Diuells in wayte for vs, and as there are ſtumbling ſtones, and occaſions of ſinne ſet rounde about vs. To procure this attention, the moſt effectuall helpes are theſe.

Firſt, to thinke how carefull wee ſhould be to doe all things well, if this preſent day were the laſt that euer wee ſhould liue in this World, as peraduenture it may bee, and that at the end thereof wee were to bee conuented before a moſt ſeuere and rigorous iudge, who according vnto the deſert of that dayes actions, ſhould paſſe the ſentence eyther of life or death vpon vs.

Secondly, to remember that God is in his owne ſubſtance, power, and true preſence in euery place: and ſeeth both our out-ward and in-ward actions, more then wee our ſelues,

ſelues, and therefore let vs ſeeke in euery thing ſo to behaue our ſelues that we feare not to haue God a witneſſe and beholder of all that wee doe, thinke, or ſay, and let vs aske him grace to do nothing vnworthy his ſight.

Thirdly, wee muſt conſider the careleſneſſe of our life paſt, and alſo remember how often wee haue fought againſt our God, with his owne Weapons, and abuſed the force that he hath afforded, in euery part of our body and minde, and therefore as Saint *Paule* warneth, *As wee haue exhibited our members to ſerue vncleanenes ſe and iniquitie, to iniquitie : So now let vs exhibite our members to ſerue iuſtice vnto Sanctification.*

Fourthly, to procure this attention it is good oftentimes in the day when wee are about our ordinary acti-

actions, to vſe ſome ſhort Prayers, or ſome one Verſe of a Pſalme, or any other ſhort Petition of Gods grace, ayde and aſſiſtance: for theſe ſhort prayers are fewell of deuotion, cauſes of attention, foode of the ſoule, preparatiues againſt temptations, and aſſured helpes to attaine any Vertues: therefore it is good to vſe them in lieu of ſighes, and in the beginning of euerie chiefe action, directing therein our intention and action to Gods glory, and ſeruice of our owne good.

The

The last Consideration.

Of the necessitie of perseuerance in continuing watchfull ouer our selues.

FIrst, seeing the summe and complement of all vertue consisteth in the continuance and progresse in it : perseuerance of all other things is most necessary in this businesse : to the better attayning whereof, these considerations may preuaile.

First, to consider by whose instinct and motion I beganne to take speciall care of my soule, and I shall finde that beeing a thing contrarie to the inclination of flesh & blood, and aboue the reach of nature, to resolue vpon so painefull and wary a course, in hope of a reward and ioy

ioy that faith doth promise, that I say God only, and no other was the author and mouer of my heart vnto it, and therefore vnlesse I meane directly to resist God, and run a contrary course to that which hee prescribeth, I must resolue my selfe to perseuer vnto the end, in that which I haue happily begun.

Secondly, the ende of this enterprise, was to serue God, to bewayle my former sinnes, and to worke by Gods helpe the saluation of mine owne soule: and when I resolued vpon these meanes, I was in a state free from passion, and as well able to choose things conuenient, as I could bee at any other time, and holy bent to doe that thing which was for my greatest good. Wherefore seeing I can neuer ayme at a better ende, nor bee in better plight to make a sounder choyse, my surest

reſt way is to perſeuer ſtill in my reſolution to the end, neuer altering my deſignment vnles it be to better and further my courſe.

Thirdly, I muſt conſider who is that, that would make mee forſake it: For if God mooued mee vnto it, doubtleſſe it is the Diuell would remooue mee from it: for God cannot bee contrary to himſelfe, neyther vſeth hee to alter our mindes but onely from euill to good? or from good to better: therefore vnles I meane to yeeld wittingly to the diuell, and to follow mine enemies counſel vnto mine own perdition, I muſt perſeuer vnto the end: For with what precept ſoeuer the diuell ſeeketh to couer his motion, ſure it is that his drift is, to draw me from GOD, and goodneſſe, and to damne my Soule: for how can he intend any thing to my good, that

that beareth mee ſuch a cankered malice, that hee careth not to encreaſe his owne paine, ſo that hee may worke mee any ſpirituall, yea or corporall harme?

Fourthly, I muſt print that ſaying of Chriſt in my minde, *He that perſeuereth vnto the end, ſhall bee ſaued.* For not he that beginneth, nor hee that continueth for a moneth, or a yeare, or a ſhort time, but onely he that perſeuereth to the verie ende of his life, ſhall be ſaued. Wherefore the ſame cauſe that mooued mee to beginne, ought alſo to mooue me to continue, that the merite and Crowne of my good reſolution be not cut off by any want of perſeuerance. Let not the cries of mine enemies mooue me: let me with St. *Paul* ſay, *the World is Crucified to mee and I to the World:* and with *Dauid*, *It is good for mee to cleaue vnto*

God

God. Finally, let mee imitate the example of Christ, that perseuered on the Crosse vnto death for my sake, though often called vppon to come downe.

Fifthly, I must consider, that in what state soeuer of grace, or merit of damnation I beginne the next life, I must and shall vndoubtedly perseuere in it, according to the words of *Solomon: Whereſoeuer the Tree falleth there ſhall it lie, whether it be towards South, or North, that is, towards heauen or hell*, for both the paine of this continueth for euer, and the ioy of the other after it is once begunne, is also euerlasting. If therefore I will perseuere in Heauen, let mee also perseuere in the way that leadeth vnto it, and neuer forsake the paynefulnesse of it till the iourneys end. The passions of this life are not comparable

to the future glory: and it is extreame folly for auoyding a short and transitorie paine, to hazard the losse of euerlasting ioy, and put my selfe in perill of perpetuall bondage, in farre more extreame and endles torment. The sinners perseuer still in wickednesse, and seruice of the diuell. The worldlings perseuere in pursuing vanities, and following the World, yea, and that with most seruile Toyle, and base Drudgerie, and not without any bodily and ghostly harmes; how much more ought a true Seruant of God perseuere in his seruice, and not seeme by forsaking him in the way, to condemne him for a worse maister then the World, or the Diuell, whom many thousands serue to the end, to their owne damnation? Let mee remember, that the first Angell for want of perseue-

rance

rance became a Diuel. *Adam* for want of the same, was thrust out of paradice, and *Iudas* of an Apostle became a prey of Hell. Finally, there be many thousands in hell fire burning, that beganne verie good courses, & for a time went forward in the same, and yet in the end, for want of perseuerance, were damned for euer.

Certaine Iaculatory Prayers.

GRacious Lord and sweete Sauiour, giue me a pure intention a cleane heart, and a regard to thy glory in all mine actions.

Iesu, possesse my minde with thy presence, and rauish it with thy loue, that my delight may bee to bee embraced in the armes of thy

protection.

Ieſu, be thou light vnto my eyes, Muſicke to mine eares, ſweeteneſſe to my taſte, and contentment to my heart.

Ieſu, I giue thee my bodie, my ſoule, my ſubſtance, my fame, my friends, my libertie and life, diſpoſe of me, and all that is mine as ſhal be moſt to thy glory.

Ieſu, I am not mine but thine, claime me as thy right, keepe mee as thy charge, loue me as thy child.

Ieſu, fight for mee when I am aſſulted, heale me when I am wounded, reuiue me when I am ſpiritually killed, receiue me when I flye, & let mee neuer bee quite confounded.

Ieſu, giue mee patience in trouble humility in comfort, conſtancy in temptations, & victory againſt my ghoſtly enemies.

Ieſu,

Ieſu, giue me modeſty in countenance, grauitie in my behauiour, deliberation in my ſpeeches, purity in my thoughts, righteouſneſſe in my actions.

Ieſu, be my Sunne in the day, my foode at the table, my repoſe in the night, my cloathing in nakedneſſe, my ſuccour in all needs.

Ieſu, let thy blood runne in my minde as water of life, to cleanſe the filth of my ſinnes, and to bring forth the fruite of life euerlaſting.

Ieſu, ſtay mine inclinations from bearing downe my ſoule: bridle mine appetites with thy grace, and quench in me the fire of vnlawfull deſire.

Ieſu, keepe mine eyes from vaine ſights, my eares from hearing euill ſpeeches, my tongue from talking vnlawfull things, my ſences from euery kind of diſorder.

Ieſu, make my will plyable to thy pleaſure, and reſigned wholly to thy prouidence, and grant mee perfect contentment in that which thou allotteſt.

O Lord make mee ſtrong againſt occaſions of ſinne, and ſtedfaſt in not yeelding to euill, yea rather to die then to offend thee.

Ieſu, make me readie to pleaſure all, loath to offend any, gentle in ſpeaking, courteous in conuerſation louing to my friends, and charitable to mine enemies.

Ieſu, forſake me not leſt I periſh, leaue me not to mine owne weakeneſſe, leſt I fall without recouery.

Ieſu grant me an earneſt deſire to amend my faults, to renew my good purpoſes, to perrforme my good intentions, and to begin a freſh in thy ſeruice.

Ieſu, direct mine intention, cor-

rect my errours, erect my infirmities, protect my good endeuours.

Ieſu, alay my paſſions, and make me able to maiſter them, that they neuer draw me beyond the rule of reaſon and pietie.

Ieſu, make me humble to my Superiours, friendly to my equalls, charitable to my inferiours, and carefull to yeelde due reſpect to all ſorts.

Ieſu, graunt mee ſorrow for my ſinnes, thankefulneſſe for thy benefits, feare of thy iudgements, loue of thy mercies, and mindfulnes of thy preſence, Amen.

A Prayer before we settle our selues to our deuotion.

O Most gracious Iesus giue mee leaue to present my selfe beefore thy Diuine Maiesty, and to poure out my vnworthy prayers vnto thee in sight of all thy glorious Court in Heauen. Behold (O Lord) not in my merits, but in the multitude of thy mercies. I now come to make manifest my necessities, and to vtter my griefes vnto thee. I come as a poore and needie wretch vnto a God of infinite glorie: I come as a worme of the earth vnto my Soueraigne Maker, and Creator. I come as a guilty and heinous offender, vnto a most iust and seuere Iudge. I am not worthy

to

to lift vp mine eyes vnto Heauen much leſſe to open my mouth in thy glorious preſence, or preſume to talke with a Lord and King of ſuch Maieſtie, beeing my ſelfe but ſlime and aſhes. But O Father of mercies, and God of all comfort, thou promiſeſt that who asketh, ſhall receiue; who knocketh; ſhall be let in; who ſeeketh ſhall finde; Thou inuiteſt the greateſt ſinners, and refuſeſt not to yeelde thy aſſiſtance to any that will vſe it. Graunt mee therefore grace now to pray vnto thee, as my duty and thy deſert requireth. Graunt mee a pure intention, a feruent deuotion, an attentiue minde that I bee not carryed away with impertinent thoughts, nor any other diſtraction; but with humble heart, firme hope, and perfect charitie, I may effectually pray vnto thee.

and aske of thee that which thou seest most for thy glory and my good to grant sweet Iesus. Amen.

Another.

O Gracious Iesu, helpe mee too pray worthily, that thou mayest mercifully graunt my petitions, keepe my thoughts from wandering, restraine my imaginations, & preserue my sences from beeing distracted. Defend O Lord my weak heart from ghostly assaultes, and so fixe my minde vppon thee, that I bee not carryed away from consideration of thy presence grant me distinctly to pronounce my words attentiuely to apply my thoughts, and to be wholly rauished and possessed with zeale and true deuotion.

O

O Lord grant mee to aske forgiueneſſe with deepe contrition, and full purpoſe of amendment. Grant mee to craue thy benefites, with hearty thankfulneſſe, and gratitude for thoſe which I haue receiued. Grant mee to pray for my ſelfe, with perfect reſignation vnto thy will, and for others with true charitie, and ſincere affection: affoord (O Lord) ſuch comfort to my ſoule as thou ſeeſt fit for me, and by the aſſiſtance of thy ſpirit, inſpire thy good motions into me, that I may feele them forcibly, accept them thankefully, and fulfill them effectually. Finally, I humbly beſeech thee of thy mercy and goodneſſe, that I may deuoutly ſpend this time of Prayer, endeauouring with thy Angels, and Saints to prayſe thee, with true repentant ſinners to appeaſe thee,

and

and with all thy creatures dutifully to ſerue thee ſweete Ieſus, Amen.

A ſhort Meditation of mans miſerie.

WHat was I O Lord? what am I? What ſhal I be? I was nothing, I am now nothing worth, and am in hazard to bee worſe then nothing. I was conceiued in originall ſinne. I am now full of actuall ſinne, I may hereafter feele the eternall ſmart of ſinne. I was in my mother a loathſome ſubſtance. I am in the World a ſacke of corruption, I ſhall be in my Graue a prey of vermine. When I was nothing, I was without hope to bee ſaued, or feare to be damned; I am now in a doubtfull hope of the one and in manifeſt danger of the other,

ther, I ſhall be eyther happy by the ſucceſſe of my hope, or moſt miſerable by the effect of my danger. I was ſo, that then I could not be damned: I am now ſo, that I can ſcarſe bee ſaued: what I haue been I know, to wit, a wretched ſinner: what I am I cannot ſay, being vncertaine of Gods grace. What I ſhall bee I am ignorant, beeing doubtfull of my perſeuerance. O Lord erect my former weakeneſſe, correct my preſent ſinfulneſſe, direct my future frailety: Direct it (O Lord) from paſſed euill, in preſent good, to future reward ſweet Ieſu,

Amen.

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A Conclusion.

COnuert (Lord) miserable sinners, call againe Hereticks, and Schismaticks. Lighten the Infidels that know thee not, helpe all that bee in any necessity and trouble, helpe all them that haue commended themselues, or desired to bee commended vnto my praiers. Haue mercy vpon my parents, and benefactors. Haue mercy vpon all those for whom I am bound to pray, and that thou wouldest be intreated for. Haue mercy on this place, and company. Grant that heere bee alway humility, peace, charity, chastity, and purity. Grant that we all may worthily amend, and correct our selues, that wee may feare thee, and serue thee faithfully, that wee may

loue

loue thee and pleaſe thee: I commend vnto thy mrcy all our buſineſſe and all our neceſſities, Lord be mercifull vnto all people, for whom thou haſt ſhed thy precious bloud; granting them with thee life euerlaſting, Amen.

The third Chapter contayning Prayers for Sundaye, with Prayſes and Thankeſgiuing to God.

A Prayer.

MY moſt louing God and Lord, and my Creator, I miſerable ſinner do preſent my ſelfe this day before thine eyes, beſeeching thee humbly, that through thine infinite boun-

bounty, thou wouldeſt vouchſafe to giue me grace, that I may keepe holy this Sunday, according vnto thy commandement, and the precept of our Mother the holy Church, giuing mee true ſorrow of all my ſinnes that I haue committed againſt thy Diuine Maieſty, and againſt my neighbour, by thoughts, words and deedes, and by omiſſion of good workes, which I ought to haue done, and I moſt humbly beſeech thee moſt ſweete Ieſus, that thou wouldeſt not conſider the multiude of my ſinnes, but remember thine infinite mercy, and vouchſafe to grant me grace to ſpend this weeke following without mortall ſinne, and for thy death and paſſion to giue vnto all ſinners knowledge and grace to repent in this World, and generally to haue mercy on all thoſe that our Mother

the

the holy Church desireth this day to pray for all, that with her we all may by partakers of the sorrowfull Passion. Amen.

A Psalme of Thankesgiuing that our spirituall enemies haue not preuailed against vs.

I Will magnifie and praise thee O Lord God, for thou hast exalted me and set me vp, & mine enemies haue not gotten the ouer-hand of mee, O Lord God of Hoasts I haue cryed vnto thee, and thou hast saued me.

Thou hast brought my soule out of Hell: thou hast holden mee vp from falling into the deepe Lake, from whence no man returneth.

Thou hast not closed me vp in the hand of mine enemies: but thou hast

haſt ſet my feet in a place, both wide and broad.

I haue ſought thee and thou haſt heard me, thou haſt brought mee into liberty out of great diſtreſſe.

Thou haſt turned my ſorrow into gladneſſe, thou haſt ceaſed my mourning, & compaſſed me round about with mirth.

Thou haſt declared thy great magnificence in helping thy Seruant.

Thou haſt done maruellouſly with me in my miſeries.

Thou haſt regarded the paine of the poore, thou haſt not turned away thy face from me.

I will be ſinging and ſpeaking of thy mercies: and I will publiſh to others thy fidelity and truth, ſo long as I ſhall liue.

My mouth ſhall neuer ceaſe to ſpeake of thy righteouſneſſe, and

of

of thy benefits: which bee so many that I cannot number them.

But I will giue thee thankes, till death take me away: I will sing in the prayse of thee, so long as I shall continue.

I will triumph and reioyce in thy mercy, for thou hast looked vpon my necessities, and regarded my soule in great distresse.

Thou hast beene my sure refuge, and the strength of my trust and hope.

I thanke thee Lord for thy goodnesse alway, and for thy exceeding mercy.

Thou hast beene my comfort in the time of my trouble, thou hast bin mercifull vnto me. O Lord thou hast reuenged the wrongs that mine enemies haue done vnto mee.

Ac-

According to the multitude of the heauy thoughts that I had in my mind, my comforts haue cheared and lightned my heart.

Thou haſt ſent mee now ioy, for the dayes wherein I was in ſorrow and for the yeeres in which I ſuffered many a painefull ſtorme.

Thou haſt called to remembrance the rebuke that thy ſeruant hath beene put vnto, and how furiouſly mine enemies haue perſecuted mee.

O Lord God of Hoaſts, who may be compared vnto thee? Thou art great, and greatly to be praiſed.

Thou art high vpon all the earth. Thou art exalted farre aboue all Gods. Glory and honour before thy face: holineſſe and magnificency in thy Sanctuary.

With iuſtice and iudgement thy royall Throne is eſtabliſhed: mercy and

and truth goe before thy face.

Bleſſed art thou (O Lord) which haſt not holden back thy mercy from thy ſeruant.

After that I had long looked for thee (O Lord) at the laſt thou didſt attend vpon mee, and heardeſt my cry.

Thou haſt taken mee out of the lake of miſery, and ſet my feet vpon a Rocke and made my ſteps ſure.

Thou haſt giuen me my deſire, I haue ſeene thy ioyfull countenance.

Thou haſt ſtricken all my aduerſaries, & haſt abated their ſtrength.

Thou haſt rebuked the rablement of them that vexed mee, and haſt plucked me forth their hands.

Thou haſt caſt them hedlong into their owne pit, their feet be wrapped in the Net which they laid priuily for me.

Mine

Mine enemies are retired back, they are fallen down and destroyed from my sight.

Thou hast beene the poore mans defence, and his helper in tribulation, when most neede was.

Thou hast done iudgement for me, thou hast defended my cause against my accusers.

And although thou wast very angry with me a little while, yet now I liue through thy mercy and goodnesse.

Verily I supposed with my selfe that I was cleane cast out of thy fauour.

But thou hast heard my prayer, & according to thy great mercy, hast taken me againe into thy fauour.

O Lord of thine owne mind, and will, thou hast giuen strength vnto my soule: but when thou hidst thy face from mee O Lord, how greatly

greatly astonied was I?

When I was in aduersity, then I cryed vnto thee, and thou didst answere mee: when my soule was in great anguish and trouble, then O Lord I remembred thee.

I haue tasted and seene how sweet thou art, truly blessed is the man that trusteth in thee.

According to thy name, so is thy commendation and praise, but thy counsailes touching vs bee without example, and greater then with words can be expressed.

Dominion, power, and glory bee thine: for thou hast made all things and because thy will is so, they doe still continue.

Thy name be blessed, praised, and magnified both now and euer, world without end, Amen.

A Pſalme wherein in the goodneſſe of grace is prayſed.

O Lord our Gouernour, how wonderfull is thy Maieſty throughout the whole World! which haſt ſet thy glory aboue all the Heauens.

What is man that thou magnifieſt him ſo greatly, or the ſonne of man, that thou doeſt viſite him?

O Lord thou art great, and much to be prayſed in thy holy Hill.

Praiſe be vnto thee O Lord God, let our vowes made to thee, be alwayes performed.

Confeſſion and magnificence are thy workes: and thy righteouſneſſe continueth for euermore.

Thou haſt done many things O Lord,

Lord God, both meruellous and great: and there is none that can be like vnto thee in thy works.

Thy wayes be iuſt and true, who will not feare and dread thee, and magnifie thy name.

I thanke thee O Lord God, with all my heart, and I will ſanctifie thy name for euer.

O Lord thou art my ſtrength and my prayſe.

Thou haſt brought downe mine enemies, which art a Iudge euer from the beginning.

Thy right hand is exceeding ſtrong: thy right hand worketh many great acts.

Thine arme is mighty and ſtrong: and becauſe it hath pleaſed thee, thou haſt ſtrengthned mine infirmity.

* I will prayſe thy great and dreadfull name, for it is holy.

Although I am fallen, yet I am not cruſhed in pieces: for thou haſt ſuſtained my hand.

I haue opened and ſhewed my way vnto thee, and in thee I haue truſted, and thou at length haſt accompliſhed my deſires.

Thou haſt broken the heads of mine enemies and haſt made them to ſtoop, which walked proudly in their ſinnes.

Thou haſt dominion ouer their power, and when they bee exalted and ſet aloft in their wayes, thou abateſt their courage, and deſtroyeſt them with thy arme.

In thee I will euer reioyce, and in thy mercy is all my glory.

Thou loueſt righteouſneſſe and Iudgement, the earth is repleniſhed with thy mercy.

Thy eye looketh fauourably vpon them that dread thee, and truſt in

in thy mercy.

There ſhall no good things be lacking to them that ſeeke thee, and they that feare thee ſhal not be helpleſſe.

For thou directeſt their wayes, and heareſt them when they cry vnto thee.

That thou mayeſt deliuer their ſoules from death, and ſwage their paines when they be grieued.

For thou helpeſt them, whoſe hearts be broken with ſorrow, and beareſt vp with thy hand, them that be contrite in ſpirit.

Thou ſauedſt the ſoules of thy ſeruants: and all they that truſt in thee ſhall not be deſtroyed.

Wherefore my tongue ſhall ſing thy prayſes: O Lord God, I will alwayes magnifie thee.

I will loue thee (O Lord) which art my ſtrength, my ſtay, my might

my Sauiour and my refuge.

My God, my defender, and my buckler, the ſtrength of my ſaluation, and my ſupporter.

After that I had called vpon thee with due laud and prayſe, thou haſt ſaued me from mine enemies.

When I was troubled, I called on thee, thou haſt heard my voice out of thy holy temple, and my cry hath entred vp into thine eares.

Thou haſt ſaued mee from mine aduerſaries that roſe vp againſt mee thou haſt deliuered me from wicked enemies:

Thou haſt taken me from the company of euill men, & mine eye hath ſeene vpon mine enemies the things that I deſired.

And therefore if it ſhould fortune me to paſſe through the darke vale of miſery: I will goe without feare, for thou wilt be with me, thy rod,

and

and thy ſtaffe, ſhall comfort me.

Thou ſhalt deliuer mee from tribulation, thou ſhalt keepe me from them that ſeeke to deſtroy me.

Mine eyes be vpon thee O Lord for thou ſhalt bring my feete forth of the ſnare.

Vnto thee O Lord God will I perform my vowes I will giue thee thankes both now and euermore, world without end, Amen.

A Pſalme of the benifits of God, with thankes for the ſame.

MY ſoule prayſeth thee O Lord and all that is within me praiſeth thy holy name.

My ſoule giueth thee humble thankes, and thy benefits I will neuer forget.

Which forgiueſt all my ſinnes,

and healeſt all mine infirmities.

Which haſt ſaued my life from deſtruction, and ſhewed in me thy grace and mercy.

Which haſt ſatisfied my deſire with good things, and ſhalt once reſtore my youth againe.

Thou haſt entreated mee mercifully at all times, and haſt reuenged me of mine enemies.

Thou haſt been a defence to me O Lord, and a ſure foundation of my wealth.

Thou haſt guided mee with thy counſaile, and taken mee to thee through thy mercy.

Thou haſt many wayes declared in me thy great might and power, and after thine anger hath bin paſt thou haſt turned againe and comforted me.

Thou haſt ſent me many greeuous troubles, but at length, thou haſt

haſt brought me out of the bottomleſſe deepeneſſe.

Thou haſt made me priuy to thy wayes, and haſt not hidden thy counſels from me.

Thou art full of mercy and grace (O Lord) ſlow to wrath, and ready to goodneſſe.

Thy diſpleaſure laſteth not alway, & thou keepeſt not back thy mercies in thine anger for euer.

Thou rewardeſt vs not according to our ſins, nor puniſheth vs according to our deſerts.

Look how high the Heauen is in compariſon of the Earth, ſo great is thy mercy towards vs.

How far as the Eaſt is diſtant from the Weſt: ſo farre (O Lord) remoue our ſinnes from vs.

Like as a Naturall Father hath pitty vpon his children, euen ſo O Lord god thou haſt had compaſſion vpon vs.

Thou haſt not forgotten thy creature, thou remembreſt that we are fleſh, yea all men liuing,

And that the age of man is like vnto graſſe, and may be compared to the flowers in the field.

Which as ſoone as the ſharpe wind hath blown vpon them with his blaſts, wither away and dye, ſo that no man can tell where they did grow.

But thy mercy O Lord, & louing kindneſſe is alwayes vppon them that feare thee, and thy righteouſneſſe endureth for euer.

So that wee keepe our promiſe and couenant with thee: and ſo remember thy commandements, that we do them indeed.

O Lord thou haſt eſtabliſhed thy Throne in Heauen, & thou gouerneſt all things by thine Imperiall power.

I will magnifie thee O Lord, and praiſe thy name world with-out end.

I will giue thanks alway, and make thy name gloriuos for euer.

O Lord thou art puiſant and great and thy magnificence is vnſearchable,

One generation ſhall ſhew to another thy workes, and they ſhall declare thine ancient noble acts.

They ſhall euer praiſe the magnificence of the glory of thy holines, and the memory of thy great goodneſſe.

For thou 'art good and gracious to all men, and thy mercy exceedeth all thy works.

The eyes of all men behold and waite vpon thee, that thou ſhouldſt giue them their ſuſtenance in time conuenient.

Thou openeſt thine hand, & fil-

leſt euery liuing creature with neceſſary food.

O Lord thou art rightfull in all thy wayes, and holy in thy deeds.

Thou keepeſt all them that loue thee, and the torment of malice ſhall not touch them.

My mouth ſhall ſpeake of thy glory, and all liuing creatures ſhall honor thy holy name for euer.

Prayſe our Lord, O yee his Angels mighty in power, which doe his commandements, and obey the voyce of his word.

Prayſe yee altogether God, O all ye hoſts, you his miniſters, that do his will and pleaſure.

Praiſe our Lord, as I doe, and let vs magnifie his name together.

Praiſe our Lord, O all yee his Saints, for his name is glorious, and his praiſe goeth aboue heauen and earth.

Prayſe

Prayſe our Lord, together, O alye his workes: euery thing that liueth praiſe our Lord, Amen.

A Thankeſ-giuing to God for his innumerable benefits beſtowed on man from his infancy.

I The Sonne of the handmaid, in theſe my poore confeſſions doe confeſſe to thee my Redeemer, with all my heart, and wil call to mind al the benefites which thou haſt beſtowed vpon me all the time of my life euen from mine infancy, for I know well (O Sauiour) that thou art greatly diſpleaſed with ingratitude; for it is the roote of a ſpirituall euill, and a certaine winde, drying and burning all good, ſtopping the Fountaine of thy diuine mercy towards man.

But

But I O Lord, will giue thee thanks leaſt I bee ingratefull to thee my Redemer, becauſe thou haſt deliuered me: how oft had that Dragon ſwallowed mee vp, if thou hadſt not taken me frō his mouth? How ofte haue I ſinned and hee was ready to haue deuoured mee? but thou my Lord haſt defended mee, when I wrought wickedlie againſt thee, and did breake thy Commandements, hee would haue drawne mee to hell, if thou haddeſt not letted him: I did not feare thee, and thou diddeſt preſerue mee: I departed from thee, and offred my ſelfe to mine enemy, but thou diddeſt affray him that hee durſt not take mee: thou diddeſt beſtow theſe great benefits vpon mee (O my God) yet I poore wretch did not know it.

Thou haſt oftentimes deliuered me

mee from the iawes of the Diuell, thou haſt taken mee out of the mouth of the Lyon, and thou haſt brought me many times from hell, I not knowing it: for I went down to the Gates of hell, but thou haſt ſtayed them, that I entred not in. I did haſten to the ports of death, but thou didſt not ſuffer them to encloſe me in, thou haſt alſo often deliuered me from bodily death, O my Sauiour.

When I haue bin ſore vexed with ſickneſſe, and in great daunger by land and Sea, by fire and ſword, thou haſt ſtood by me, and mercifully deliuered mee from all, for thou diddeſt know (O Lord) if death had then ouer-taken me, hell had receyued my ſoule, and I had beene damned for euer: but thy mercy and grace preuented mee, and deliuered mee from death both

both of body & ſoule O my Lord God.

Theſe and many other benefites thou haſt heaped vpon mee. But I being blinde did not perceiue it, vntil thou diddeſt illluminate mee. Now therefore, O the light of my ſoule, O my Lord God, O my life by whom I liue and haue my being, O the light of my eyes, by the which I ſee, loe, thou haſt illuminated me, and I know thee, for by thee I liue, and I giue thee thankes, although inſufficient and nothing correſpondent to thy benefites: yea ſuch as my frailty is able to affoord, I offer vnto thee: I confeſſe and acknowledge thy goodneſſe, for thou haſt brought mee from the lower hell, once, twice, thrice, yea a hundred and a thouſand times: I was euery day going downe to hell, but thou

didſt bring mee backe againe: and iuſtly thou mighteſt a thouſand times haue condemned me if it had bin thy pleaſure: but thou wouldſt not, becauſe thou louedſt ſoules, and diſſembleſt the ſinnes of men, expecting their repentance.

O my God, my Sauior, in all thy wayes there is great mercy, now I ſee and manifeſtly know through the light of thy grace, and my ſoule doth faint in the contemplation of thy great mercy towards mee, becauſe thou haſt pluckt me from the lower hel, & haſt brought me back againe to life. It is then by thee wholly that I liue, and therefore I wholly offer my whole ſelfe to thee my ſoule, my whole heart, my whole body, my whole life: let it liue vnto thee, O my ſweet life: for thou haſt wholly deliuered mee, that thou mighteſt wholly poſſeſſe me:

mee: thou haſt wholly made mee, that thou mighteſt wholly haue me againe: therefore I will loue thee O Lord, which art my ſtrength, I will loue thee, O my eneffable ioy and comfort, ſo that my whole life ſhall liue no more but for thee, which life was loſt in my miſerie, and now reuiued againe in thy mercy: for thou art a GOD mercifull to thouſands, that loue thy holy name, Amen.

Other

Other Prayſes and Thankeſgiuings to God for his great benefites.

MY ſoule doth prayſe thee, O my God, and all that is within me doth laud thy holy name, my ſoule doth render thee humble thankes, and I will euer be mindfull of thy benefites, for thou doeſt pardon all my ſinnes, and haſt healed all mine infirmities; thou haſt redeemed my life from death, & haſt ſhewed vnto me mercy and grace.

Thou haſt multiplyed in me thy magnificence, after thy anger thou haſt comforted mee, thou haſt ſhewed me many tribulations and aduerſities, but in the end thou haſt brought me backe againe from the depth of deepneſſe, thou haſt made knowne

knowne to me thy wayes, & from me thou haſt not hid thy counſels.

Thou art merciful, & full of grace O Lord, ſlow to anger, prone and ready to goodneſſe, thou wilt not alway be angry, and thou doeſt not for euer hold backe thy mercy; thou rewardeſt vs not accordtng to our ſinnes, neither doeſt thou puniſh vs according to our iniquities.

As the father doth pitty his children, ſo thou haſt compaſſion of vs, O God our Lord, thou forgetteſt not thy handy worke, thou remembreſt that euery liuing man is fleſh, and that the dayes of a man are as graſſe, and as the flowers of the field, which with a blaſt of wind vaniſh away ſo ſoon, as none can find the place where they grew

But thy mercy is euerlaſting to thoſe that feare thee, and thy iuſtice re-

remayneth alwayes, so that wee keepe thy law, and fulfill thy commandements.

I will extoll thee my God, and prayse thy name for euer and euer, I will render thee thankes at all seasons, and I will make thy name famous for euer, and longer if longer may bee: for thou art good to all, and thy mercy exceedeth all thy workes.

The eyes of all things looke vp vnto thee, that thoou wouldst giue them meate in due time: thou openest thy hand, and fillest with thy blessing euery liuing thing, thou preseruest all that loue thee, and no torment of mallice shall touch them, my mouth shall shew foorth thy prayse, and euery liuing thing shall celebrate thy holy name for euer and euer.

Prayse our Lord, O yee Angels mighty

mightie in power, which doe his Commandement, and are obedient vnto the voyce of his Word: prayſe our Lord, O all yee Armies which doe his will, magnifie our Lord, and let vs extoll his name in it ſelfe.

Prayſe our Lord, O all yee his Saints, whoſe onely name is moſt high, whoſe onely prayſe doth exceed heauen and earth: prayſe our Lord, all yee his workes, through all his dominions in euery place, euery thing that liueth prayſe our Lord.

A Prayer or Thankeſ-giuing vnto the holy Trinitie.

O Bleſſed Lord, Father, Sonne, and holy Ghoſt, three perſons and

and one God, my Lord, my God, my maker, my redeemer, my nouriſher, my defender, my ſweetneſſe, my mercy, my refuge, my ſtrength my victory, my ioy, and glory eternall, I glorifie thee, I honour and worſhippe thee. O bleſſed Trinity, for that thou art in thy ſelfe, for thou art the higheſt good from whom floweth all goodneſſe, thou art eternity, thou art eternall felicity, thou art onely GOD, and there is none without thee, I laud and honour thee, O moſt bleſſed Trinity, that mightfully haſt made of nought Heauen and Earth, Sunne and Moone, and all things that bee in them, and for that it pleaſed thee to make the holy Angels to laude, and to prayſe thee eternally, and that they aſſiſt vs faithfully in this exile and baniſhment, with their good

good counſailes and helpings, and to declare thy ineffable goodneſſe, thou madeſt all thinges for man, and moreouer thou madeſt man, with thy propper handes, to thine owne Image and ſimilitude, onely for thee, and thou alſo formedſt in him vnderſtanding, and adornedſt him with free will. I lawde and glorifie thee for that great guift. Thou diddeſt ſet him in Paradice, flowing with delightes, that hee might haue the things that are aboue to enioy and gouerne the thinges inferiour, and to poſſeſſe all thinges, and to worſhip thee for euermore, and thou madeſt not theſe Noble Creatures, Angels, and men, for any neceſſitie thou haddeſt of them, for truely all thinges was ſufficient in thee to thine eternall ioy and glory, but of the feruour of thy charitie thou waſt

waſt mooued to create them, that ſuch creatures ſhould bee pertakers of thy ineffable ioy and glory. I laud and honour thee good Lord, for that it pleaſed thee among all thy bleſſed workes, to make mee a reaſonable man, and haſt giuen me wiſedome, reaſon, vnderſtanding and free libertie, and haſt formed me with all right limmes, and furniture of body, and haſt giuen me many bleſſed guifts ſpirituall and temporall, and alſo meate, drinke, cloath, and all thinges neceſſarie, which many a good creature that hath ſerued thee better then I haue done hath wanted. And for that thou haſt viſited my heart many times with many graces, and ſpirituall morions, deliuering mee oft from many perils both of body and ſoule, and from ſlaunders, ſhames,

ſhames, and rebukes of this world into the which for my ſins I might haue fallen: and for that alſo thou haſt ſuffered me in all mine iniquity, and all my horrible and abhominable ſinnes, patiently alway abiding for my conuerſion and amendment, whereas at innumerable times thou mightſt haue ſlaine me, and of right haue put me to eternall paines & damnation. I laud and glorifie thee O Lord God, for all thy mercy, which alwayes thou haſt ſhewed to ſinners, patiently abiding for them, mercifully calling them, benignely recyuing them, abundantly giuing grace to them, and to ſuch familiaritie admitting them, as though they had neuer ſinned.

O moſt mercifull Lord, and patient God, what ſhall I ſay to thee for all theſe benefites? What lauds

laudes and thankes ſhall I yeelde to thee? what and all my ſins were cleane taken away from mee? truly yet were I not worthy for the leaſt of thy benefits and mercies, to giue thee condigne laude: But as a wretched ſinner can, with all my heart I laude thee, I prayſe thee, I thanke thee, I honour and worſhip thee, yea, all honour, laude, and prayſe be giuen to thee now and euermore, Amen.

THE FOVRTH CHAPter containing Prayers for Munday.

A Prayer to God the Father.

O God Father of our Lord Ieſus Chriſt thy Sonne, God of Patriarks

triakes, God of Prophets, God of Apostles, God of Martyrs, God of Virgins, God of all beleeuers, I beseech thee O Father of Maiestie, which without limitation of time hast taken pittie vpon vs, sending vnto vs Iesus Christ thy Sonne our Lord and Sauiour borne of the Virgin *Marie* by the operation of the holy Ghost, by the Annunciation of the Angel *Gabriel*: by whom thou hast most wonderfully deliuered vs from imminent and present death.

I beseech thee, O Lord to succour and helpe mee, and iudge mee not according to my workes, for I haue not been obedient to thy commandements, but thou which loueſt repentance haue mercy on mee, which before thy face make confession of all my sinnes: and as *Dauid* prayed O Lord, for the loue of

of thy holy name wipe away my sins, so I beseech thy diuine maiesty to blot out all my offences.

Make mee to abide in thy holy Catholike Church, with an vndefiled faith and pure heart, firme deuotion, continuall loue, and to persеuere in good workes: deliuer me from the eternall fire, and euerlasting paine, and from all torment, which thou hast prepared for the wicked: graunt this, for our good and blessed Sauiors sake, by whom to thee bee all laude, honour, power, and glory for euer and euer, Amen.

A Prayer to God the Sonne.

O Bountifull Iesu, O sweet Iesu O Iesu the Sonne of the pure

Virgin *Mary*, full of mercy and truth, O ſweet Ieſu, after thy great mercy haue pittie on mee. O benigne Ieſu, I pray thee by the ſame precious blood, which for vs miſerable ſinners, thou waſt content to ſhed on the Altar of the Croſſe, that thou wouldeſt vouchſafe to auoyd cleane all my wickedneſſe, & not to deſpiſe mee, humbly asking pardon, and calling vpon thy moſt holy name Ieſus. This name Ieſus is the name of health: what is Ieſus but a Sauiour? O good Ieſus, thou haſt created mee, and with thy precious blood redeemed mee, ſuffer me not to be damned, whom of nought thou haſt Created. O good Ieſus let not my wickedneſſe deſtroy that which thy Almightie goodneſſe hath made and formed in me.

O good Ieſus reknowledge that which

which is thine in mee, and wipe cleane away that which is not thine in me. O good Ieſus while time of mercy is, haue mercy on mee, and confound mee not in time of thy terrible iudgement. O good Ieſus I wretched ſinner, for my moſt grieuous offences haue by thy very Iuſtice deſerued eternall pain, yet I appeale from thy very righteouſneſſe, and ſtedfaſtly truſt in thine ineffable mercy: ſo as a milde Father and merciſull Lord ought, take pittie on mee (O good Ieſus) what profite is in my bloud ſince I muſt deſcend into eternall corruption? They that bee dead ſhall not magnifie thee, nor likewiſe all they that deſcend into Hell. O moſt merciſull Ieſus, haue mercy on me, O moſt ſweete Ieſu deliuer mee, O moſt meeke Ieſus be vnto me comfortable, O Ieſus accept me a wret-

ched sinner into the number of them that shall be saued. O Iesu the health of all them that trust in thee, haue mercy vpon me. O Iesus the sweet forgiuenesse of all my sinnes, O Iesu the Sonne of the pure Virgin *Mary*, endue me with thy grace wisedom, charity, chastity, and humility, yea, and in all mine aduersities with stedfast patience, so that I may perfectly loue thee, and in thee to be glorified, and haue mine onely delight in thee, world without end, Amen.

A Prayer to the Holy Ghost.

COME O holy Spirit the most sweet comforter of the sorrowfull and desolate, the loue of the diuine

diuine puiſſance, the holy communication of the Almightie and omnipotent Father, and of his moſt bleſſed Sonne, deſcend with thy mighty power into the entrailes of my heart: lighten and beautifie the darke cloſets of my deſolate heart with thy cleere brightneſſe, and that which with continuall filth of my vnfruitefull life is dryed vppe, viſit thou and make fruitefull with the abundant dew of thy grace. Touch and wound my heart with the dart of thy loue, enflame my dull and ſlothfull heart: lighten the inner parts of my ſoule with the heate of thy holy fire: make mee to drinke of the riuer of thy ſweetnes, that hereafter I may feele no taſte in any worldly delight which is venomous.

O holy ſpirit, O excellent workman: whomſoeuer thou doeſt in-

habit, thou buildeſt a lodging for the Father and the Sonne: come therefore O moſt ſweete comforter of my ſorrowfull ſoule, defend me in all tribulation: Come O Purifier of our ſinnes, and ſaluer of our deadly ſores: come O ſtrength and fortitude of the weake, and guide of the humble: come meeke Father of the fatherleſſe, and ſweete Iudge of the Widdowes. Come O Soueraigne hope of the poore, and comforter of the weake: Come O bright Starre of Saylers, and ſure port of the ſhipwrackt: Come O ſinguler beautie and Ornament of the liuing, and onely ſaluation of the dead: Come moſt holy ſpirit, come and haue mercy vppon mee, make fitte and accommodate mee to thee: condeſcend benignely to mee, according to the multitude of thy mercy, that my littleneſſe may

may be agreeable to thy greatneſſe, and my imbecilitie and weakeneſſe to thy diuine puiſſance, thorough Ieſus Chriſt our Sauiour, Amen.

A profitable profeſſion whiles we are on Earth.

O Lord God Almighty, to whom all thingrs are made manifeſt & known O Eternall Sapience, which preſerueth all thinges. I poore, miſerable, and wretched creature in deſpight of mine enemie, make profeſſion whiles I am in good health and perfect memorie, wherein I ſtand at this preſent thorough thy Grace, that although it happen or come to

passe that by any temptation, illusion, deceite, or variation, comming of greefe, of sickneſſe, or by weakeneſſe of body, or by any other occasion whatsoeuer, I come in daunger of my soule, or preiudice to my saluation, or in errour of the Catholike faith, in the which I am regenerated in the fountaine of Baptisme, there promised to resist all temptations of the diuell, and all errors of faith. And at this present I doe resist and renounce as I did then, & then as now, protesting most feruently with all my heart to liue and dye in the faith of our Mother the holy Church thy Spouse: and in witneſſe of this protestation, and confession, I offer the articles of our holy Christian faith, which thy holy Apostles hath left vs, in recommending vnto thee my faith, life, and death. Amen.

I beleeue in God, &c.

A conclusion to these Prayers.

GOod Lord giue mee grace in all my feares and Agonies, to haue recourse to that great feare and wonderfull agonie, that thou my sweete Sauiour haddest at the Mount of Oliuet before thy most bitter passion, and in the meditation thereof, to conceiue Ghostly comfort, and consolation profitable for my soule.

Almighty GOD, take from me all vaine glorious mindes, all Appetite of mine owne prayse, all Enuie, Couetousnesse, Gluttonie, Sloath, and Lechery, all wrathfull affection,

affections, all appetite of reuenging, all desire or delight of other folkes harme, all pleasure in prouoking any Person to Wrath, and Anger, all delight of Exprobration, and Insultation against any person in their affliction or calamitie.

And giue mee good Lord, an humble, lowly, quiet, peaceable, patient, charitable, kind, tender, and pittifull minde, with all my works, & al my words, and al my thoughts to haue a taste of thy holy blessed spirit.

Giue mee good Lord, a full faith, a firme hope, and a feruent charitie, a loue to thee good Lord, incomparable aboue the loue of my selfe, and that I loue nothing to thy displeasure, but euery thing in an order to thee.

Giue mee good Lord, a longing

to

to bee with thee. not for the auoyding of the calamities of this wretched and moſt miſerable world, nor the paines of Hell, nor ſo much for the attayning of the ioyes of Heauen, in reſpect of mine owne commodity, as euen for a very loue to thee.

And beare me good Lord, thy loue and fauour, which thing, my loue is to thee-ward (were it neuer ſo great) could not but of thy great goodneſſe deſire.

And pardon me good Lord, that I am ſo bold to aske ſo high petitions, being ſo vile a ſinfull wretch, and ſo vnworthy to obtaine the loweſt: but yet good Lord, ſuch they bee as I am bound to wiſh for, and ſhould bee neerer the effectuall deſire of them if my manifold ſins were not the let. From which, O glorious Trinity vouchſafe of thy

good

goodneſſe to waſh mee with that bleſſed bloud that iſſued out thy tender body. O ſweete Sauiour Chriſt, in the diuers torments of thy moſt bitter paſſion.

Take from mee good Lord, this lukewarme faſhion, or rather key-cold manner of meditation, and this dulneſſe in praying vnto thee, and giue mee warmeneſſe, delight and quickneſſe in thinking vpon thee: and giue mee thy grace to long for thy holy Sacraments. And duly to thanke thee for thy gracious viſitation therewith, and at that high memoriall, with tender compaſſion, to remember and likewiſe to conſider thy moſt bitter paſſion.

Make vs all good Lord, virtuouſly participant of that holy Sacrament this day, and euery day make vs all liuely members ſweete Sauiour

our Christ, of thy holy mysticall body, thy holy Catholike Church, Amen.

O God to whom all hearts are open, all desires are knowne, and from whom no secret is hid, sanctifie the thoughts of my heart by the infusion of thy holy Spirit, that I may now pefectly loue thee, and euermore worthily praise thy holy name, thorough Iesus Christ our Lord & Sauiour, who with thee and the holy Ghost, liueth and raigneth one God world without end, Amen.

LOrd giue me patience in tribulation, and grace in euery thing, to conforme my will vnto thine, that I may truly say, *Fiat voluntas tua, sicut in cœlo et in terra.*

The

The things good Lord that I pray for, giue me thy grace to labour for, Amen.

The fift Chapter contayning Prayers for Tuesday.

A Prayer for increase of Faith Hope, and Charity.

I Beseech thee, most mercifull Lord Iesus, for thy exceeding compassion and mercy to poure into my soule a simple, right, and pure faith firme hope, perfect and burning charity, that being deliuered from error and sinne, I may yeeld my vnderstanding, obedient to the Catholike Church, and that I may set all my cogitations and care vpon thee, and that I may resigne & commit my selfe wholly to thy prouidence and gouernment, not accoun-

counting of any creature in respect of thee: but perceiuing (in all things) thy fatherly care and loue towards mee, I may receiue all things at thy hand, and may prayse and thanke thee for the same, and may alway imploy, resigne, and offer vp my selfe to thy most blessed will and pleasure, Amen.

A deuout Prayer to obtaine a feruent loue towards God, our neighbours and our enemies.

O Most louing Sauiour Iesus Christ, which hast laued and washt vs with thy precious bloud, and giuen thy soule to the death, for vs, hast beene reputed with the wicked and impious, and most cruelly wounded for our iniquities, bruised, and crushed for our offences,

ces and by thy ſtripes, wee were made whole.

I beſeech thee (O Lord) for this thy ineffable and vnſpeakeable mercy and charity, to poure into my heart the vnquenchable light of thy heauenly grace, ſo that the fire of thy charity may perpetually burne and worke within me, & that there may alwaies grow in me ſucha continuall, chaſt, and neuer-fayling affection of pitty, beneuolence and piety as extendeth it ſelfe to all creatures through the loue and contemplation of thee.

Fill O Lord I beſeech thee, my ſoule, my ſences, and deſire, with feruent, and perpetuall Charity, that in all things, and aboue all, I may moſt heartily loue thee, and that according to thy good will and pleaſure, I may loue my neighbour in thee, and for thee.

Grant

Grant mee grace (I humbly beſeech thee) that with all my heart I may to thy glory, loue, ſearch, and aduance the ſaluation, profit, and commodity of euery one.

Grant me O Lord to loue mine enemies moſt perfectly, not only in word or ſhew, but in deede & troth take from me all bitternesſe of mind wrath euill anger, rancour, diſdain, ſuſpicion, enuy and whatſoeuer is againſt, or contrary to pure and ſincere charity: ſo that in all ſimplicity of heart, I may haue a very good opinion of all, may iudge no man raſhly, but may loue euery one in thee with moſt holy and hearty affection, and that I may ſhew them both in words & works all ſweetnes clemency, and loue, Amen.

A Prayer for obtayning of Heauenly wisedome.

GRant mee O Almighty and most mercifull Lord, heartilie to thirst after all such things as are pleasant and acceptable vnto thee wisely to search them out, truly & vnfainedly, to acknowledge them; and throughly in deede and word to accomplish them. Direct me in the path of thy glory, and giue me knowledge to will, and doe such things as thou commandest mee to doe, with due execution to fulfill all things belonging to saluation. Grant that my way towards thee be certaine, safe, and stedfast, neither wauering through adnersitie or prosperity, least by the one I bee puffed vp with too much pride, or driuen with the other into desperation

ration, Giue mee grace to yeelde thee thanks for my prosperity, and to take aduersity patiently, to reioyce or take pleasure in nothing, but onely in such things that bee furthering to thee, desire to please, or feare to displease none but thee onely. Grant mee good Lord charity in all my doings, and to account as vile and abhominable all things not pertainiug to the true worshipping of thee. Direct my deeds not according to custome, but in thy feare and Deuotion. Grant that all transitory things may grow loathsome vnto me, thy glory and honour to bee of most price with me, and specially aboue all things that I may loue and honour thee my most sweete Sauiour Iesus Christ. Make all things vnpleasant to mee that are not pleasant to thee, Cut off from mee all

desire

ſire of any thing that toucheth not thee, make mee to delight in euery labour that concerneth thee, and earneſtly to hate all reſt and quiet, but in thee onely. Grant mee ſweete Ieſus often to delight in the ſweete and comfortable thoughts of thy diuine Maieſty, bend my whole affection towards thee, and giue me grace earneſtly to bewayle my ſinnes with full intent to amend my life.

Grant me O mercifull Ieſus, true contrition without diſſimulation: mirth without wantonneſſe, heauines of my ſins without abiection of mind; ripe iudgement, without counterfeit grauity; quicknes without vnſeemely lightneſſe; truth without doubleneſſe; true feare of thee, without deſperation; a perfect hope and affiance in thee, void of all preſumption, chaſtity and clean-

cleannesse of life free from all lasciuious lusts, to find fault & rebuke others without malice, to loue heartily without dissimulation, yea, and to helpe all men, both with counsell and good example, without pride and vaine glory, to bee obedient without grudging, and patient without spurning at aduersity. Grant sweet Sauiour Christ vnto mee a vigilant and wakefull mind, that no fond fancy may carry mee away from thee: stedfastnesse that no wauering affection may shake; constancy, that no paine, sorrow, or tribulation may dant that freedome of mind, that no violence of seruile pleasure may pierce; a straight and true heart towards thee; that no peruerse or sinister thought haue power to make mee swarue from thee. Giue mee sweet Iesus an vnderstanding mind

in

in the knowledge of thee, diligence to ſearch thee, wiſedome to find thee, conuerſation acceptable and pleaſing vnto thee, perſeuerance in the ſweetneſſe of thy holy Faith, a ſure confidence and truſt in thee, to be faſtned to thy holy paſſiō by pennance, to enioy the merits of thy bleſſed benefits through grace.

And laſt of all, to bee partaker of thy Heauenly Manſion, in the euer-laſting Bliſſe, and Felicity, Amen.

A

A Prayer of Thomas of Aquine.

GRaunt mee O most mercifull GOD, feruently to desire such things as may be most acceptable and pleasing vnto thee, with wisedome to search after them, not to bee deceiued in the knowledge of them, and vnfainedly to accomplish the doing of them, to the praise and glory of thy holy name.

Direct so my life, and grant me that I may both haue knowledge, will, and power, to doe that which thou requirest I should doe, in such sort as is most behoueable, and expedient for my soule. Let my way vnto thee O Lord bee sure, straight, and perfect, that I may neither faint nor fall from thee, ei-

ther through aduersity or prosperity, that I bee not puffed vp in Pride thorough the one, nor yet driuen downe into despaire thorough the other: but that I may alwaies for the one giue thanks, and bee in the other armed with patience.

Also that I may reioyce in nothing but in that which might allure mee vnto thee; nor sorrow, but in that which doth with-draw mee from thee, that I desire to please or displease none but thee, or for thee, and that all things transitory may for thy sake Lord, bee of no reputation with mee, and that all things liking vnto thee; may be delectable vnto me, and thou God, more then all other things, and that I may haue no reioycing besides thee, let all labour delight mee that is taken for thee, and all ease

be

be vnpleasant that is without thee: Make mee to lift vp my heart often vnto thee, and when I fall from thee, graunt mee to call it sorrowfully to minde with full purpose of amendment, grant me that I may bee obedient without repyning, or giuing of froward language, and poore without falling from thee, patient without murmuring or grudging: Pure and cleane without defiling or corruption. Make mee also lowly without counterfeiting, merry without leosenesse, sad without lumpishnesse, sober without dulnesse, nimble and quick without lightnesse of behauiour, true without doublenesse, fearing thee, but not to despaire: to doe good workes, but not to presume, telling my neighbour his fault without flattering, instructing him by word and

example without ſcorning or taunting. Grant me moſt louing Lord and my God, that my heart may alwayes ſo wake vnto thee, that no vaine worldly thought withdraw mee from thee: giue mee that conſtancy that no euill affection or wicked ſuggeſtion do plucke mee away from thee; and a heart ſo ſtable, that no troubles may ouercome me; ſo free from vice, that ſin may chalenge nothing in me. Grant me O my Lord God vnderſtanding to know thee, diligence to ſeeke thee, wiſedome to find thee, conuerſation to pleaſe thee, faithfully to perſeuere, looking after thee, and finally through hope to imbrace thee, and in reſpect of thy moſt greeuous paines ſuffered vpon the croſſe for mee, that I may willingly ſuffer Pennance and all tribulation for thee. Alſo therough thy

grace

grace to enioy the gracious benefits heere in this transitory life; and in the world to come, to bee partaker of thy reward and Heauenly ioyes, through the precious bloud of that immaculate Lambe our only Sauiour Iesus Christ: to whom with the Father and the holy Ghost three persons and one God bee all Honour and glory, world without end, Amen.

A Prayer for the health of our soules.

I Beseech thee most mercifull God, vouchsafe to preserue me from excessiue cares of this life, that I be not too much encombred with many things concerning

neceſſity of my body, and that I be not ouertaken with any voluptеouſneſſe of theſe things.

O my God, my ineffable ſweetneſſe, change and turne into bitterneſſe, all my carnall conſolations, which withdraw me from the loue of celeſtiall things. Suffer mee not my God to be conquered, nor to be ouercome of fleſh and of bloud. Suffer mee not to be deceiued of the World, and of the tranſitory glory thereof, nor that the Diuell through his ſubtilty, ouer-throw mee vnto the ground. Giue mee ſtrength to reſiſt, patience to endure, and conſtancy to perſeuere, for meate, drinke, cloathes, and all neceſſary things to vphold the body, are painefull and troubleſome for that perſon that hath a deuout Spirit. Therefore graunt me Lord to vſe theſe things moderately,

moderately, and that my heart be not too much incombred with the desire of them. Thy holy law forbiddeth vs to require superfluous things, & such as are more delectable then profitable: for otherwise the flesh should be ouerburdenous to the spirit, and alwayes I request that thy holy hand may gouerne & instruct me that I doe nothing excessiuely, Amen.

The Conclusion.

O Holy Trinity, one very God, haue mercy vpon mee: Iesus Son of God, & maker of all things, helpe mee, now and alwayes, that I delight not in vaine and noysome things, Iesus the Sonne of the euerliuing God, which kept silence

before the Iudge, hold my tongue vntill time I remember what and how I ſh ll ſpeake: Ieſus the Sonne of God which waſt bound, gouerne my members ſo, that all my workes may come to a good end. O Lord Ieſus Chriſt, I commend my ſight both inward, and outward, to thy diuine wiſedome, that it would pleaſe thee to graunt mee the light of Ghoſtly knowledge by the which I may know thy will, and all things that ſhould bee to thee acceptable: O Lord Ieſus Chriſt I commend my hearing to thy great marcy, beſeeching thee to giue me vnderſtanding of ſuch things as I ſhall heare, and grant me grace good Lord, that I heare nothing that ſhall bee hurtfull to my Soule. O good Lord Ieſus Chriſt, I pray thee for to open my mouth, that therewith I may al-

way

way praise thee, and giue vnto thee thankes for all thy goodnesse towards mee; I beseech thee to keepe it from all vaine speech, from all leasing, and also from all manner of offences that thereby might come. O my Lord, Iesus Christ, I commend and betake my hands to thy holinesse. beseeching thee of thy piety, that I may so order the vse of them, that all the actions thereof may bee according to thy pleasure, and conformable to thy works. O Lord Iesus Christ, I commend my heart to thy loue, that it may enter into thy heart by loue and spirituall delectation, and therewith bee so ardently inflamed, that all earthly ioy, and carnall delectation be wholly from mee sequestred. I salute thee Sauiour of the World, Word, and wisedome of the Father, by whom

we be made and redeemed, which art the liuing bread, descended from Heauen for to bee very God and man, and to make whole oblation for all the World, haue mercy on me, and make me worthy to be one of thy heauenly kingdome, that I may dye vnto this world, in all affections of sinne, and to put on the Armour of Saluation, by the which I may heere ouercome the Diuell and all his works, with the pompes and vanities of this wicked world,

Amen.

THE

The ſixt Chapter contayning Prayers for Wedneſday, in our troubles, and neceſſities, both ſpirituall and temporall.

A Prayer in captiuity, Pſal. 142.

WIth my voyce I cry to thee, before thee I open my lamentation, in thy boſome I diſcloſe the ſecret word of my heart, my dolours and griefes I ſhew to thee. Deliuer mee from this priſon and horrible feare of ſinne and death. that I may ſet out thy moſt holy Name, thoroughout all the Corners of the earth, euer deſiring thee for my comfort. I will not ceaſe

ceaſe vntill they obtaine their requeſt, I meane vntill thou forgiue me my ſinnes, and ſend mee comfort in this diſtreſſe with patience and long ſuffering. This onee obtained the godly folke ſhall flocke about me, and ſhall not ſtint to giue thee thankes, when they ſee that thou riddeſt mee forth of their dangers, to the high praiſe of thy name Lord be mercifull vnto vs, take part with vs, then we ſhall for euer lift vp and magnifie thy glorious name, Amen.

A Prayer of Iob.

Iob. 1.

NAked *I* came out of my Mothers womb, and naked ſhall I returne againe, our Lord gaue, and our Lord hath taken away: as it

it hath pleased our Lord, so it is done, now blessed bee the name of our Lord, Amen.

A Prayer in trouble of Conscience.

LOrd heare my Prayer, receiue my supplication, harken to my complaint for thy righteousnesse. Try not the Law with thy Seruant, for truely then shall no liuing man be found vnguilty, yea not one of thy Saints should escape quit at the bar, vnlesse thou grant him thy gracious pardon: insomuch, euen the very starres bee not pure and faultlesse afore thee, in the Angels thou foundest sinnes. Now my enemies hunt for my soule, they beate and driue it downe, they thrust it into darke dungions where fellons

fellons conuicted and condemned to death, were wont to be kept, my ſpirit is ſorrowfull, my heart is heauie and ſadde within my breaſt, to thee I hold vp my hands, requiring thee of mercie. For like as the drie ground longeth for a ſhowre of raine, ſo my ſoule thinketh long till it hath thy helpe and ſuccour: heare me ſpeedily; if thou do not I am in deſpayre, my ſpirit is al weary of this bondage; I haue bid my life farewell: wherefore O GOD hide not thy face, that I be not like to thoſe that bee hurled into the pit of damnation: after this Night of miſery ouer-paſſed, let the pleaſant morning of comfort luckily ſhine vppon mee, that be time I may heare and feele thy goodneſſe, for in thee is all my truſt, poynt mee the way that I ſhall walke in, for if thou bee not my guide, I muſt needs

needs wander and stray out of the way. To thee Lord I lift vppe my soule, and that with all my heart I beseech thee, take me foorth of mine enemies hands. Thou onely art my succour and safe-gard, teach me to worke whatsoeuer shall bee thy pleasure, for thou art my God. Let thy good spirit conduct mee into the land of the liuing, encourage my spirit for thy names sake, foorth of all these troubles for thy righteousnes deliuer me, confound mine enemies as thou art gracious and fauourable toward mee. Those that will worke mee sorrow and griefe, plucke foorth of the way, for I am thy seruant, and for thy sake suffer I all this hurly burly: As thou art God, so helpe thou me. Amen.

A Prayer, againſt the enemies of Chriſt truth.

DEliuer mee O Lord from the vngodly and ſtif necked perſons, for thou ſeeſt how in their hearts they imagine miſchiefe, and haue great pleaſure to picke quarrels; their tongues be more ſharper then any Adders ſting, and vnder their lips lyeth poyſon of Adders, But O mercifull Lord let me not fall into their hands, that they handle mee not after their owne luſts.

Thou onely art my God, thou muſt heare my pittious complaint; Lord thou ruleſt altogether, that art the ſtrength and power of my defence, be thou as a Helmet vpon my head, whenſoeuer the vngodly

ſhal I

shall assault mee, neither suffer thou the wicked thus to prosper in their matters. Suffer not their cankered and malitious stomacks to increase and spitefully to reuile mee: Looke vppon the poore wretches cause, and ridde mee out of these dayly greeuances, then shall I with an vpright heart, and pleasant countenance, extol and magnifie thy holy name, Amen.

A Prayer for the Church afflicted.

O God the Gentiles, barbarous Nations, and Infidels which haue no faith in thee, nor knowledge of thy Name, are entred into thy heritage, they haue taken thy people by force of Armes, and as vanquishers they occupie our Cities,

ties, they haue defiled with their abhominations thy Temple dedicated to thy honour and seruice, they haue poluted the vessels consecrated for the seruice of the Temple, and vsed them verie prophanely.

We are become a reproach and laughing stocke to our neighbours, in such sort, that they scorne, despise, & make a iest of vs, reioycing at our afflictions, and in their mirth they vpbrayd vs: but thou O Lord vpon whose will we wholy depend how long wilt thou be angry with vs?

And wherefore doest thou so deliuer vs into the handes of our enemies, as though thou hadst shaken vs off, and hereafter would haue no more care ouer vs? wherefore doest thou shewe the furie of thy wrath towards thy people, which are the sheepe

sheepe of thy holy pasture, whereof thou art the ruler, shepheard, defender and protector?

Be mindfull O Lord of thy holy Church, and leaue it not in the hands of thy enemies, but deliuer it by thy strong power, behold and consider thy league and Testament made with the elect. Remēber thy promise made vnto them that thou wouldest not forsake them that were contrite in heart, but wouldst saue them that were humble in spirit.

For in truth wee are kept vnder, afflicted, and brought to nothing weare contemptible, abiect & miserable, in such sort, that wee are a gazing stocke and ignominy to all Nations. Wherefore O Lord doest thou not turne thy face to vs thy poore seruants? Why doest thou turne thy face from vs, & suffer thy

enemies,

enemies so cruelly to rage against vs? Why doest thou not behold the miserie and afflictions wherein we thy seruants (destitute and desolate of helpe, and hauing no comfort but in thee) are afflicted and tormented of our enemies.

Awake O Lord God, tarry no longer, but come to succour thy people, and make hast to helpe thy faithfull seruants, and saue vs from the hands of our enemies. Wee humbly beseech thee for thy most glorious names sake, (for thine owne selfe, and for thy infinite mercy) that wee thy posteritie may a little tast the sweetenesse of thy promises which our fore-fathers haue so aboundantly felt.

But wee that are thy people and sheepe of thy pasture, which worship no other God, which seeke no other shepheard and gouernour be-

beſides thee, which put our whole truſt and confidence in thee, and deſire to bee fedde, ruled and gouerned by thee onely, wee will render thee moſt humble thankes and ſetforth thy glory for euer and euer. We will declare and ſhew thy praiſes from generation to generation, for thou of thy meere good will, haſt reſtored vs to the liberty which we haue required: Wee therefore (in aduerſity as wel as in proſperity or howſoeuer it ſhall pleaſe thee to diſpoſe of vs) will ſerue thee with ioy and gladneſſe, we will continue ſtill in thankeſgiuing, attending patiently thine aid and helpe, Amen.

A Prayer for our Parents.

OAlmightie and Omnipotent God, which hast strictly commaunded vs next vnto thee, to honor our Father and mother, and to pray for their happie and good succesſe: Grant vnto my Parents, and their whole Family, health and peace: keepe them in pietie and trueth of thy faith, defend them from all dangers bodily and ghostly: giue them grace I humbly beseech thee, that they offend not thee in any thing, but that they may alway finde thee, a louing gentle, and mercifull Father, and God, Amen.

A

A Prayer to be sayde for them that are fallen from the Church.

OMnipotent, benigne, and most mercifull Father, wee most intirely beseech thee, that it will please thee to visite with thy fatherly affection, all those that are fallen, and departed from the pure Catholicke and Christian Church: or doubt in any article thereof: and are seduced or deceiued through any false perswasion, to illuminate their hearts O Lord with the beame of thy diuine light: stay them, and bring them backe to acknowledge their errour, that beeing in such sort conuerted, they may with the whole vniuersall Church, confesse with Mouth, and

and shew in workes, one true Catholike and Christian Faith and remaining in it, they may worke their owne saluation: so that they and we being of one mind, and will, in one fold may heare and follow thee our shepheard, thorough Iesus Christ our Lord, Amen,

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A Prayer that Children may bee instructed in vertue and in the feare of God.

O God grant that not only we our selues cleaue to thy holy Word and doctrine, but also that we may instruct and bring our children vp in thine honor, in thy feare and discipline, in vertue and obedience, and that they may increase and

and grow in comelineſſe, faith, and pietie, that we may haue perfect ioy without any ſorrow, and that wee may laude and prayſe thee all the dayes of our life, Amen.

A Prayer for a friend, and generally for any that is commended vnto our Prayers.

OMoſt ſweete Sauiour Ieſus, I moſt humbly beſeech thee to vouch-ſafe to illuminate with the light of thy grace, the heart of thy ſeruant, and my heart alſo, and to comfort and repleniſh our hearts with thy moſt louing Charitie, to the end that we may wholly ſeeke thy honor and bleſſed will and thee alone with all our hearts to ſearch and loue: and wholly

and altogether to leaue our ſelues, and our owne willes, and to reſigne them wholly to thee, ſo that alwaies and at all times, wee may liue according to thy holy will and pleaſure, in obſeruing and fulfilling thy holy will.

Ieſus for thy holy name, and for thy bitter paſſion, ſaue vs from ſin and ſhame and endleſſe damnation and bring vs vnto the bliſſe which neuer ſhall haue ending, Amen.

THE SEVENTH CHAPter, contayning Prayers for Thurſday.

A Prayer of a Penitent ſinner, acknowledging his vileneſſe, in the ſight of God.

Shall

SHall I Lord IESVS dare to speake to thee, that am but dust and ashes? Verily, if I thinke my selfe any better then dust and ashes, thou standest against me, and also mine owne sinnes beare witnesse against mee, that I may not withsay it: but if I despise my selfe, and set my selfe at naught, and thinke my selfe but dust and ashes as I am, then thy grace shall bee nigh vnto mee, and the light of true vnderstanding shall enter into my heart, so that all presumption and pride in mee, shall bee drowned in the vale of meekenesse, thorough perfect knowledge of my wretchednesse. I haue lost thee, and also my selfe by inordinate loue that I haue had to my selfe, and in seeking of thee againe, I haue found

both thee, and me: and therefore will I more deepely from henceforth set my selfe at naught & more diligently seeke thee, then I haue done in time past: for thou Lord Iesus, thou dost to me aboue all my merits, and aboue all that I can aske or desire: But blessed bee thou in all thy workes, for though I bee vnworthy any good thing, yet thy goodnes neuer ceaseth to doe well to mee, and also many other that bee vnkinde to thee, and that are turned right farre from thee. Turne vs Lord therefore to thee againe that we may hence forward bee louing, thankefull, meeke, and deuout to thee: for thou art our health, our vertue, and all our strength in body and in soule, and none but thou. To thee therefore be ioy and glory euerlastingly in the blisse of heauen.

A CONFESSION OF A mans owne vngratefulneſſe towards God, whereuppon the ſinner being turned vnto repentance. preſcribeth vnto himſelfe a certaine courſe of life.

O God I am the prodigall child which hath ſundry wayes offended thee, who being created of thee, in the ſtate of Innocency, haue notwithſtanding, without all ſhame, moſt vildly giuen my ſelfe ouer to all diuelliſh and lewde conuerſation. Thou waſt crucified and diddeſt humble thy ſelfe for me, and I haue ſweld vp with pride. Thou haſt ſhewed thy ſelfe naked and needy, and couetouſneſſe hath ouerwhelmed me: thou ſufferedſt

ſmart and paine, but I liue in wanton delicatenes: Thou waſt ſerued with ezill and gall, but I liue in beaſtly drunkennes.

Thou waſt alwayes occupied in vertuous exerciſes. But I alwayes idle and neuer well occupyed.

Thou diddeſt pray for thine enemies, but I care little for my friends. But alas, what ſhall I doe? ſhall I fall in deſpaire? no, God forbid. Yron that is ruſtie may bee cleanſed and skoured cleane from ruſt, and I will cleanſe my ſelfe from the ruſt of Conſcience, and as I haue lift vp my ſelfe thorough pride, ſo will I plucke downe my heart by humilitie, and become a mocking-ſtock vnto the World. And becauſe I will auoyde all couetouſneſſe, I wil quite abandon all deſire of worldly and tranſitorie things: & againſt the wantonneſſe of the fleſh, I will hamper

hamper my flesh with continuall sobbing and sighing for my sinnes. By the burning compassion of thy brotherly loue and feruent charity, and the denying of mine owne wil, and for thy bitter passion, haue mercy vpon me, Amen.

An humble confession of sinnes, with the desire of Mercie and Grace.

O Lord God, Creator of Heauen and earth, king of kings, and Lord ouer all Dominion and power, which hast made mee of nought euen vnto thine owne likenesse, by memorie, vnderstanding, and will, whereby I may know, worship, and loue thee, and hast also redeemed mee with thy

moſt precious bloud, whom I deteſtable wretch and moſt wicked creature am not worthy once to name, much leſſe to call vpon thee, the rather for that I doe acknowledge and confeſſe my ſelfe, I haue beene, and am an horrible and grieuous ſinner, and haue ſo hainouſly tranſgreſſed in the ſight of thy diuine Maieſty, that I am not worthy to be called thy Sonne, no not ſo much as to haue the name of thy meaneſt or ſimpleſt ſeruant, neither yet that the earth ſhould beare my foote-ſteps, but rather for my wickednes, to open her mouth to deuoure and ſwallow me vp, to bee eternally tormented in the bottomleſſe pit of Hell. How much leſſe then may I preſume to offer vppe vnto thee any Sacrifice of prayſe or thankeſgiuing? For if thou haſt not ſpared the naturall branches,

and

and creatures of so great excellencie, that is to say, *Lucifer* and his wicked fauourers: thou hast thrown them downe from the high habitation of heauen, and euer-lasting ioy and felicitie (vnto which they were created) into the vaile of euerlasting darkenesse, there to bee eternally tormented in the flames of vnquenchable fire: alas, what shall I then most wretched sinner say? or what iust excuse may I alledge, which haue not offended in one sinne onely, but in many, heaping sinne vpon sinne, from day to day, without any repentance? but yet most mercifull Father, because thou art the Father of mercy, and that it is thy propertie alwayes to take mercie, and despisest not the sighing of such as are vnfainedly contrite in heart, and willest not the death of a sinner, but rather

that he may be turned againe vnto thee and liue: therefore I chiefly hauing an assured confidence in thy super-abundant mercy, I doe humbly prostrate my selfe before thy mercy seate, instantly beseeching thee to graunt mee pardon and remission of my wretched wickednes and great offences with which I haue so grieuously offended thy eternall goodnesse, wittingly or ignorantly as thou best knowest, from the beginning of my life vntill this present, and especially with such a person, in such a place, these many times, in this manner, this suggestion mooving mee, this long continuing without repentance, and by my euill example, giuing such an occasion to sinne.

Of all which most mercifull Father, it may please thee to pardon me most filthy sinner, and abhominable

nable liuer, and also all others sinners, which either I haue enticed vnto sinne, or giuen example of sinning, and likewise all those which haue giuen me occasion of sinning absoluing and deliuering vs from the grieuous heauy bands thereof, thorough the mercifull merites of the most bitter passion of thy onely Sonne and our Redeemer Iesus Christ, who suffered a most cruell and vile death, to saue sinners. For otherwise, what should become of me in that most dreadfull iudgement day, when the booke of my Conscience shall be opened, when it shall bee sayd of mee; Behould the person and his workes? At which time al the iniquitie which I haue committed, from the first day of my life, both in heart, word, and worke, shall bee made open to heauen and earth, and all those my

sinnes

ſins ſhall be there preſent to accuſe me: moreouer, the Diuell and my conſcience readie to beare witnes thereunto, alſo thou my wrathfull iudge vpon their iuſt occaſion, thy iuſtice enforcing the ſame, ready to giue the terrible ſentence of eternall death againſt me; and finally, the horrible pit of Hell, continually gaping and opening his vnſatiable mouth, moſt deſirous to ſwallow mee: the dreadfull conſideration whereof, would make me O Lord in diſpaire, if I did not call to minde the infiniteneſſe of thy mercie, my moſt mercifull redeemer. For the ſins of men, bee they neuer ſo many, are to be numbred: but thy mercy Lord is infinite, and without number, and thy mercy is great aboue all thy workes: for thy exceeding great mercie thorough effuſion of thy precious blood, and

volun-

voluntarie death, hath purchased pardon, and forgiuenesse for vs, before wee were suters for it, yea, when wee were thine enemies, and gone farre away from thee; how much more rather shall we obtaine it, when wee, thorough thy grace now being reconciled vnto thee, with our vnfaygned and repentant hearts incessantly doe sue, and with bitter teares doe humbly craue it? VVherefore O Lord of mercy, deale not with mee after my deserts, but according to thy great mercy: remember not sweete Iesus, thy seuere iustice against the sinner, but bee mindfull of thy long suffering goodnesse towards thy creature. Remember not thy wrath against the offender, but be mindful of thy mercy toward the repentant sinner.

Yet loe, more then my selfe I haue

haue not to giue, neither yet can I giue that vnto thee without thee, wherefore do thou receiue me, and draw mee through thy grace vnto thee, that I may as well bee thine by loue and imitation, as I am thine by calling and creation: which liueſt and raigneſt for euer, and euer vnto whom be all honor and glory world without eud, Amen.

A Prayer of a penitent ſinner, after his relapſe or falling to ſinne againe.

O Lord Ieſus Chriſt, I vnhappy ſinner, moſt vile and vnthankfull: Loe, now againe I haue offended thee by this word, or by this ſinne I haue diſhonoured thy Maieſty, and haue reiected thee which aboue all things ought to bee to me

me moſt deare and agreeable.

Thou knoweſt O Lord, how much I am yet carnall, how little mortified, how full of euill Concupiſence, how I am floating in externall pleaſure, how often enwrapped in vaine fancies; how negligent in ſpirituall exerciſes, how light in laughing and diſſolution, how hard and difficult in weepings and compunction, how euill aduiſed in ſpeaking, how impatient in keeping ſilence, how much giuen to eating and drinking, how deafe and dull in hearing godly admonitions, how attentiue to babbling, how ſluggiſh to heare diuine ſeruice, how ſuddenly I am troubled and letted to do good, how many things I purpoſe, and I accompliſh none.

O my Lord my God, I am full of ſorrow and griefe, for that I haue ſinned,

sinned, and also for that I haue too little compunction: I desire with all my heart, that thou wouldest wound my heart with the sorrow of most perfect contrition, and for as much as perdition and offence proceedeth from me, and grace and mercy from thee, I purpose from this time forwards (being assisted by thy grace) to keepe my selfe from all mis-deedes, and to auoid all occasions of sinne, Amen.

The eight Chapter contayning Prayers for Fryday, vpon the passion of our Sauiour.

A Prayer acknowledging that man was the cause of Christs suffering.

WHat hast thou done sweet Child, that thou shouldest haue this iudgement? What hast thou done that thou shouldest bee thus straightly dealt with? what is thy offence? what is thy guilt? what cause of thy death? what occasion of thy condemnation? I truely, I am cause of thy trouble, my fault hath made thee to bee slaine: my desert hath brought thee vnto this death: Vengeance is taken of thee

thee for my hainous guilt: thou art thus tormented for mee, and I the occasion of all thy smart. O maruailous sort of iudgement, and order of the vnspeakeable Diuine mystery, the sinner transgresseth, and the godly is condemned. That which the bad hath deserued, the good suffereth: for that wherein the seruant hath done euill, the Master maketh recompence: for the sinne man hath committed, the Sonne of God is plagued: how farre forth thou Son of God, hath thine humility discended? What hath feruent loue enforced thee to doe? How farre forth hath thy loue reached? Vnto what passe is thy compassion come? For I haue done wickedly, and thou art punished: I am the offender, and thou art put to the Torture: I was puft vp in Pride, and thou embased and made

made of no reputation: I was disobedient, and thou sufferedst the paine of my disobedience. I haue pampered my selfe with delicate fare, and thou therefore ready to perish through hunger. My affection thorough euill Concupiscence hath made mee to doe things vnlawfull, and perfect Charity in thee hath brought thee to suffer vpon the Crosse: I presumed to doe that I was forbidden, and thou submmittedst thy selfe to receiue rebuke and punishments therefore: I delight in all banqueting and pleasure: and thou art put vnto miserable paines vpon the Crosse. I *liue* at ease, and thy hands and feete are pierced with Nayles: I taste the pleasant Apple, and thou the bitter Gaule. *Eua* laugheth and reioyceth with me, blessed *Mary* lamenteth and sorroweth with thee.

thee. Behold, O King of glory, loe, what mine iniquitie is, & how aboundant thy mercy is, loe, what mine vngodlineſſe is, and how meruailous thy righteouſneſſe is. O my king and my God, with what may I poſſible recompence thee, for thy great goodneſſe ſhewed towards mee? Mans heart is not able to thinke what may bee worthily giuen in recompence for ſo great benefits. For is there any ſuch fineneſſe of wit in man, that is able to make it ſelfe equall with the mercie and compaſſion of God? or can man imagine which way to do ſuch dutifull ſeruice, as might iuſtly requite his ready ſuccour and prouident care continually had for man? There is truly ſweete Son of God, there is through this thy maruailous diſpenſation, wherein mans frailty may in ſome thing doe that which

which may bee acceptable vnto thee, that is to say if through compunction of heart, stirred vp by thy visitation, hee doe crucifie his flesh with her concupiscence, and vices, which thorough thy grace beeing brought to passe, then beginneth shee to bee a sufferer with thee, for whose offences thou vouchsafdst a vile death to dye. So by the victory of the inward man, thorough thee being his Captaine, hee shall bee armed vnto the outward victory, so that after conquest made of the spirituall enemy, he shall not feare for thee likewise to dye, and for thy sake to offer his body to bee hewed in pieces by the materiall sword.

Thus the smalnesse and simplicity of mans condition and state, if it may so please thy godlines, shall be able according to his little power

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in some sort bee answerable to the greatnesse of the Creators goodnesse. This sweete Iesu is the Heauenly medicine and preseruatiue of thy loue, I beseech thee therefore for thy noble mercies sake, poure that into my festred wounds, that may cleanse me, from the corruption of the Serpents venemous poyson, and restore me againe to my former health, that tasting the pleasant liquor of thy sweetnes, it may cause mee to set at nought all the wanton enticements of the world, and for the loue of thee not to feare any aduersity threatned by it: and that hauing in remembrance the perpetuall blessednesse, I make no account of the raging storms of this transitory time. Let nothing like mee, let nothing be precious in my sight, but that which is pleasing vnto thee.

Also

Alſo I pray thee, let all things beſides thee ſeeme filthy vnto mee, and of no reputation, cauſe mee likewiſe to abhorre all things which are offenſiue vnto thee, and my deſire neuer to bee ſatisfyed in ſeeking to doe thoſe things which are pleaſing vnto thee. Let no ioy delight mee that is without thee, and let mee reioyce in all troubles I ſuffer for thee. Let the remembrance of thee bee my conſolation, and let my teares bee nouriſhment vnto me both day and night, inſeeking after thy righteouſneſſe. Let the Law of thy mouth bee more precious vnto mee then thouſands of gold or ſiluer, let it be delectable vnto me to obey thee and deteſtable to commit ought againſt thy diuine pleaſure. I humbly beſeech thee (my only hope) for all thy mercies ſake, that thou wilt

wilt be mercifull vnto mee and pardon all mine iniquity. From the bottome of my heart I desire thee to open mine eares to heare that thou commandest, and suffer not mine heart to decline from thee, nor through words of wickednesse to seeke excuses for my sin. Finally I doe beseech thee for thy meruaylous humility, let no pride raigne in me, nor the power of the sinner feare mee. But that I may alway keepe my selfe vndefiled for thee, which liuest and raignest for euer & euer, Amen.

A Prayer wherein man doth offer (to God the Father) the Passion of his sonne our Lord and Saviour Christ.

BEhold, O Holy Father: thy deare beloued sonne so cruelly tormented for mee, behold most mercifull King who it is that suffereth, and remember for whom hee suffereth. Is it not O Lord thy most innocent Son, whom thou hast giuen vnto death that hee might redeeme thy seruant? Is it not the author of life, who being led as a sheepe to the slaughter, and made obedient vnto thee, euen vnto the death, spared not the most cruell kind of death?

Call to mind O distributor and giuer of all goodnesse, that this is he

whom although thou haſt begotten of thy diuine power and Virtue, yet notwithſtanding madeſt him partaker of my infirmity and weakneſſe: verily this is thy deity which being cloathed with my nature, aſcended the gibbet of the Croſſe, vpon the which he ſuffered moſt dolorous death.

O Lord caſt the eyes of thy maieſty vpon the worke of thy ineffable bounty, behold thy moſt ſweet ſon with his whole body ſtretched out, behold his innocent hands all beſprinkled with thy pretious blood, and mercifully pardon thoſe faults, which with my hands I haue committed: looke vpon his naked ſide pierced with a Speare, and reuiue mee with that ſacred Founraine, which I beleeue did iſſue from hence: conſider his vndefiled foote-ſteppes, which neuer ſtood

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in the way of sinners, but alwayes walked in thy law, how with sharpe and long nayles they are fastned to the Crosse, and guide my steps in thy path & make me hate the waies of iniquity, and chose euermore the way of truth.

Blessed Father, wilt thou not behold the head of thy deere Sonne, with his neck as white as snow, resolute to dye, behold most meeke creator the humanity of thy beloued Sonne, and haue mercy vpon the frailty of thy frayle Creature: his white brests are naked, his bloudy side is redde, his stretched bowels dryed vp, his faire and beautifull eys waxe dim, his Royall and Pincely vision is pale, his marble white legges hang downe: the streames of his precious blood doe water his feete quite pierced thorough.

Behold, O glorious Father, the rent and torne members of thy welbeloued Sonne, and benignely remember what my ſubſtance is, behold the paine of God and man, and releaſe the miſeries of man thy creature: behold the puniſhment, of thy redeemer, and forgiue the offences of the Redeemed: this is hee (O my Lord) whom thou haſt ſmitten for the ſinnes of thy people, although hee was thy beloued in whom thou waſt well pleaſed, this was that innocent in whom there was found no guile, and yet was he reputed among the wicked.

THE

A deuout Prayer, with the remembrances of the Passion of our Sauiour Iesus Christ, to obtaine succour and fauour of him.

O Most sweete Lord and my redeemer, which wast by the heauenly Father sent downe into this world, and hast willingly of thine owne accord, suffered most cruell bitter paines vpon the crosse; and hath carried the same Crosse vpon thy blessed shoulders, to the end that this thy patience might be vnto vs saluation and a mirror: and finally, thou diddest consent vpon that Tree, to dye and redeeme vs.

I most poore, miserable, & wretched sinner, most humbly beseech

thee for the incredible patience which thou diddeſt ſhew in the courſe of thy whole life, and then eſpecially, when the vngratious Iewes did ſo extreemely rage againſt thee with villanous & ſpightfull words, when they did mock thee, and all beſpit thy Viſage: when they did hood-winke thine eyes, & with their moſt filthy, and impure hands did ſmite thee vppon thy moſt bleſſed face: when they did moſt cruelly whip and ſcourge thee faſt bound to a Pillar, when they did thruſt vpon thy moſt ſacred head a pricking Crowne of Thornes: when with yron nayles they did pierce thy moſt bleſſed hands being at the time when they were ſtretched along vpon the Croſſe, when thy bleſſed ſide was thruſt through with a Speare, when in thy great thirſt and extreame Agonie they offe-

offered thee diſpitefully a ſponge full of viniger and gall, when with thy head enclyned downe thou ſayedſt, *It is Conſummate*, when thou diddeſt commend thy Spirit into the hands of God the Father: and all this ended, for the redemption and ſaluation of man-kind, in my graue thou waſt buried. For all theſe Paynes and Paſſions, O moſt meeke Lord Ieſus Chriſt, I poore and wretched ſinner, doe humbly beſeech thy infinite Maieſty, not to forſake, nor to ſuffer me to bee accuſed and condemned in thy terrible iudgement, but let thy dolorous paſſion ſo helpe me, that I may bee brought vnto euerlaſting felicity, let thy holy Angels alway bee in my company, and eſpecially at the houre of death, that they may alway protect, defend, and keepe mee, ſo that the cruell

infernall enemy may haue no power nor part in me.

The tenth Chapter contayning Prayers for Saterday.

A Prayer vnto Christ.

I Beseech thee O Lord IESVS, by those thy health-bringing wounds which thou sufferedst vpon the crosse for our saluation, out of the which flowed that precious bloud, where-with wee are redeemed, wound this my sinfull soule, for which thou vouchsafedst to die, wound it with the fiery & most forcible weapon of thy aboundant charity. Pierce my heart with the dart of thy loue, that my soule may say

say to thee. I am wounded with thy charity: in such sort that from the same wound of thy loue, most abundant teares may flow from me day and night. Strike (O Lord) Strike I beseech thee this my most hard hart, with the holy and forcible prick of thy loue, and pierce it more deepely into the inner parts with thy mighty force, who liuest and raignest World without end, Amen.

A Prayer for our selues, and other sinners, especially those of our charge.

I Adore thee my most mercifull God: and I giue thee thankes for thy vnmeasurable clemency, and infinite goodnesse, by which thou dost not only most mercifully

ſuffer vs miſerable and vngratefull ſinnes to liue, being vnworthy to life: but alſo pardoneſt vs, and beſtoweſt thy benefits vpon vs. Let therefore at laſt thy goodneſſe, O God ouer-come our malice: Let thy pitty mollifie our hardneſſe, thy moſt burning Charity melte our frozen hearts. That wee may be changed from veſſels of wrath into veſſels of mercy, and ſo being freed of all our ſinnes, wee may be ſo much more feruent in louing thee, how much wee haue hitherto beene more cold. Sweete Ieſus, grant vs grace to runne after thee, and ſo to immitate the ſteps of thy life and Paſſion, that the feruour of deuotion may recompence in vs, the ſlowneſſe of our former comuerſation, and ſo being more pure and more thirſty, we may ſo much more earneſtly ſeeke vnto thee, by thou

how much longer, and more grieuously wee haue neglected thee, the onely Fountaine of eternall life. Grant that with all our hearts wee be conuerted vnto thee, and confirmed in thy grace, we may praise thee our Redeemer and Sauiour for euer. And especially I pray thee (O infinite goodnesse) for my selfe a most miserable and vile sinner, who haue so much more neede of the helpe of thy grace then others haue, by how much I am more infirme, and more impotent to any goodnesse.

Thou knowest also most meeke God, how I am very vnprofitable, and nothing worth, I hinder and make void thy grace in my selfe, and in others. Wherefore O most liberall and courteous of all Lords, I doe humbly beseech thee for all them that are committed to my charge

charge or other-wiſe commended to mee. All which their ſoules and bodies, and all that belong to them commended to mee, I commend the ſame to thee againe, and in thy heart moſt ſweete Ieſus I hide them and repoſe them. Thou, I beſeech thee, protect, keepe, and ſaue them, according to thy good pleaſure, vnto life euerlaſting. O Lord my God, I beſeech thee for this place, and for all that dwell in it, that by the ſhedding of thy precious bloud, and by the bottomleſſe depth of all thy mercies, that thy grace may abound and be confirmed in vs all, and that none of vs may periſh. And giue vs O Lord ſpirituall and temporall neceſſaries according to thy good pleaſure, & gouerne and direct vs, and them, that thy ſeruice and health of ſoules may here grow and encreaſe, and perſeuere for euer

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O most sweete Iesus, most faithfull louer, I offer and commend to thee all the persons, and all the things in this family, and all others commended to me. For thou knowest before all beginnings, that I am as nothing and therefore it is necessarie that thy selfe keepe them-gouerne them, and possesse them. I likewise recommend vnto thee, all those that haue commended themselues to my poore prayers. Thou art most mercifull and rich enough for al; according to their neede, and thy mercy, glorifie thy name in them, and doe to them not according to my baseneſſe, and euil merits, but according to thy goodneſſe.

Thankes-

Thankesgiuing fit for all persons.

I Thanke thee and I yeeld prayses to thee Iesus Christ my Lord, my God that vouchsafest to create mee of nothing, to thy Image, and similitude: to redeeme mee with thy precious bloud, to associate mee by holy baptisme among thy children of adoption, and to feede mee with the most blessed sacrament of thy body.

To thee therefore I giue praise & render thankes, for that thou hast stil expected mee, from my rude infancy vnto this time, wallowing in many sinnes, that through thy great patience and pietie I may come to amendment of life. I praise thee, I glo-

glorifie thee, that hast often deliuered mee from many tribulations, in distresses, calamities, and miseries, and specially for that thou hast kept mee from eternall punishments and torments of body and soule. I prayse thee, and glorifie thee, for that thou hast giuen mee perfect and whole members of my bodie, tranquilitie, and peace of minde, if I would my selfe; and sufficiencie of worldly good things if I were not to greedie of more then sufficient, and hast also bestowed on mee many other particulrr benefites which others wanted. I beseech thy vnspeakeable sweetenesse, my Lord God, that so thou wilt perfect those thy benefits and gifts in mee, as to expell out of me, whatsoeuer in me displeaseth thee, & deliuer me from all iniquities & troubles, in which I am inwrapped and

and incombred. Dispose all my thoughts, words, and deeds, agreeable to thy will: and keepe me euer and euery where walking betweene aduersities and prosperities. And at last bring me to that happy and most desired ioye of thy sight, who liuest and raignest with the Father and the holy Ghost, one God world without end, Amen.

PRAYERS FOR WOmen trauelling with Childe.

A Prayer directed to God the Father.

MOst clement Father of Heauen, heare the prayers of thy seruants, for thy poore hand maid labouring with Childe: that as by thy good prouidence she hath conceiued,

ceiued, ſo by thy ſpeciall fauour, ſhee may ſpeedily bee deliuered: to the honor of thy holy name, Amen.

Another to God the Sonne.

CHriſt Ieſus moſt meeke, that waſt borne without any paine at all, of thy moſt pure Virgin Mother: graunt mercifully that the fruite of thy hand-mayde may ſo come ſafe & perfect into this world as it may by the Fount of Baptiſme, be borne againe in thee. Who with the Father and the holy Ghoſt, liueſt and raigneſt one God World without end, Amen.

Another to God the Holy Ghoſt.

MOſt bleſſed ſpirit, by whom all things were made, vouchſafe to heare thy ſeruants, we offer theſe our Prayers vnto thy Diuine pietie, for thy hand-Mayde, that as by thy moſt holy helpe ſhee deſireth to bee deliuered, ſo thou wilt vouchſafe to graunt her ſpeedily deliuerance, who with the Father and the Sonne liueſt and raigneſt, one God World without end, Amen.

THE TENTH CHAPTER contayning aduertiſements, with Prayers for the ſicke.

An

An aduertisement for the sicke, diligently to prepare himselfe to die well.

VVHosoeuer doth loue God dutifully, being at any time ouer-taken with sickenesse, whereby death is feared to bee at hand: let good heede bee taken that with diligence thou prepare thy selfe to end well: discharge thy heart of cares and troubles of this world.

Remember the Passion of our sweete Sauiour and redeemer, embrace in thy heart his wholesome crosse, kisse his ruddy wounds, and thrust thy selfe with all thy power into them, that beeing hidden in them thou maist be safe, and happily escape from all the snares, and entice-

enticements of the Diuell, humbly beſeeching our ſauiour Ieſus Chriſt that hee would vouchſafe to waſh thee with his precious bloud, and that hee would wholly abandon all thy ſinnes.

And for want of meritorious Good-workes, offer to God the Father the merites of Ieſus Chriſt, offer him his moſt holy and ſacred conuerſation, death, and paſſion, for ſo it ſhall come to paſſe, that thou which art poore, naked, and miſerable of thy ſelfe, ſhalt appeare maruellouſly adorned with ſpirituall ornaments.

Then

Then followeth this protestation or such like, very profitable to be made by the sicke.

I Wicked sinner most vnworthy, redeemed with the precious blood of our Lord Iesus Christ, do confesse openly, that with an entire and pure heart, I forgiue all those that haue at any time euer offended me, or done mee iniurie, in what manner soeuer: desiring most humbly all & euery one that I haue offended, that they would vouchsafe also to forgiue me.

Heere let the sicke call to minde, his sinnes in particular, and aske God forgiuenesse, purposing firmely by Gods grace neuer to commit sinne againe: and though his sinnes bee neuer so many, and the manner of his offences neuer so horrible and

and grieuous, yet hee is to truſt in the omnipotencie of God, whoſe mercies are innumerable, and to take hope and comfort in the paſſion of Ieſus Chriſt our Redeemer, ſaying.

I beleeue in God, &c.

A Prayer for the ſicke perſon to ſay after his beleefe.

O Holy Trinity, I beſeech thee keepe and preſerue this pure Religion of my faith, and graunt that it may euer be ſounding in my conſcience vntill my ſpirit depart.

O almightie and mercifull Ieſus I proteſt before thee, and before all the Court of Heauen, that I haue a will and a deſire to finiſh my life in this faith, wherein of neceſſitie euery childe (obedient to our Mother, the holy Church) ought to die

Further

Further my ſweet Sauiour, I proteſt to beleeue wholly, and vniuerſally, all which is contained in the Catholicke faith, and that which a true faithfull Chriſtian ought to beleeue, that if it happen by the aſſaults of the Diuell, or by violence of ſickneſſe I come to thinke, ſay, or do any thing contrary to this purpoſe, I doe reuoke it at this preſent, and proteſt that I giue no conſent vnto any ſuch thought, word, or worke.

I reioyce and render thankes to my louing creator, and redeemer, through the maruellous goodnes of his bountie, by the which, I hope vndoubtedly to die in the holy Catholike faith, and ſo I commend my ſoule and bodie into his moſt holy hands, now, and at the houre my death, Amen.

A

A Prayer in ſickneſſe.

O Sweete Ieſus, I deſire neither life, nor death, but thy moſt holy will: thee O Lord I looke for bee it vnto mee according to thy pleaſure. If thou wilt ſweete Ieſus, that I dye, receiue my ſoule; and albeit I come to thee, euen at the very euening, as one of the laſt; yet grant that with thee, and in thee, I may receiue euerlaſting reſt. If thou wilt ſweete Ieſus, that I liue longer on earth, I purpoſe to amend the reſt of my life, and offer all into a burnt ſacrifice vnto thee, for thy honour and glory, according to thy bleſſed will, and for the performing of this I deſire the aſſiſtance of thy holy grace.

Another Prayer.

O Mercifull Ieſu my vertue and power, my comfort and eaſe, my receiuer, and my redeemer, in whom I haue hoped, in whom I haue beleeued, and whom I haue loued, my ſweet delight, my tower of ſtrength, my hope from my youth, the guide of my life, call me and I will anſwer thee. O Creator of heauen and earth, ſtretch foorth the power of thy mercy, vnto the worke of thy hands, which thou createdſt of the ſlime of the earth, and tiedſt together with bones and ſinnews: Command O Lord, ſtay not, for it is time, that duſt may returne into duſt, and my ſoule may returne to thee his Sauiour, who diddeſt ſend it downe into this world.

Open vnto mee the gates of life, for thou diddeſt hang vpon the Croſſe for my ſake, and madeſt me promiſe to receiue me.

Come my ſweete Lord, let me imbrace thee, let me not loſe thee. Bring mee into thy heauenly Palace. Thou art my receiuer, my glory, mine aduancer, my habitation, and my benediction. Receiue me moſt mercifull Lord, according to the multitude of thy mercies: for thou dying vpon the Croſſe, receiuedſt the Theefe turning to thee.

Another Prayer.

I Am ſicke, my life is weake in this poore ſtate, and therefore to thee O Lord I run as to my onely Phiſition. Heale me O Lord, and I ſhall be healed, and for that I haue

mine

mine affiance repoſed in thee, let me not bee confounded: but what am I, O moſt mercifull God, that ſpeake ſo boldly to thee? I am a ſinner, begotten, born, and brought vp in ſinne: I am a rotten carkaſſe, a ſtinking Veſſell, and meate for Wormes. What victorie O Lord ſhall it bee, if in conflict thou ouerthrow mee? Who am leſſe then a little ſtraw, before the face of the winde: forgiue O Lord, forgiue all my ſinnes, and lift vp a poore man from this durty dunghill of earth. Certes good Lord this will I ſay, if it pleaſe thee thou mayeſt not refuſe him that hath his recourſe vnto thee: For thou art my Lord GOD, fleſh of my fleſh, bones of my bones; for to this intent, thou not leauing the right hand of thy Father, thou diddeſt aſſume my humane nature, and becameſt

God and man, remayning in one perſon the ſame, which thou waſt from the beginning. And why didſt thou worke this ſo hard and wonderfull myſtery, but that I ſhould bouldly haue recourſe vnto thee, as vnto my brother, & woldſt mercifully ſo couer thy diuinity, & that I ſhould not bee affrayd of thy heauenly power? wherefore ariſe O Lord, and helpe me, ariſe and put me not backe for euer.

Another Prayer.

LET my requeſt enter into thy ſight O Lord, and let thy hand be preſt to make me whole, behold I am the man, that comming down from *Ierico*, was taken and wounded of theeues and left halfe dead. Doe thou receiue mee O mercifull *Samaritan*. I haue ſinned exceſſiue-

ly

ly in my life, and wrought much iniquity in thy ſight: from the ſole of my foote euen to the toppe of my head, there is no ſound place in me. Verily, vnleſſe thou dying on the Croſſe hadſt aſſiſted mee, my ſoule had beene worthy to dwell in Hel, I am ſweet Ieſu a part of that deare price: For mee thou diddeſt ſhed thy precious bloud, caſt me not away, I am the ſheepe that went aſtray, ſeeke that ſheepe (O good ſheapeheard) and put him in thy fould, that thou mayeſt bee iuſtified in thy word; for thou didſt make mee promiſe, that at whatſoeuer houre a ſinner doth repent him of his ſinnes, and turne vnto thee, hee ſhould be ſaued. I lament O Lord, and mourne for my ſins, I acknowledge mine iniquities, my wickednes is in my ſight, I am not worthy to be called thy Sonne. For I haue

sinned against heauen, and before thee, thou shalt make mee to heare that, which shall be great ioy and gladnes vnto my heart. Turn away thy face O Lord from my sinnes: blot out mine iniquities according to thy great mercie. Cast me not away out from thy sight. Deale not with mee according to my sinnes: nor reward mee after the desert of mine iniquities. But helpe mee O Lord my God, and my Sauiour, and for the glory of thy holy name deliuer me. Deale mercifully, as it seemeth best to thy holy will, that I may dwel in thy house all the daies of my life, that I may praise thee for euermore, as they doe that dwell there, World without end, Amen.

A Prayer.

O Mercifull GOD, O benigne God, who according vnto the multitude of thy mercies doeſt blot out the ſins of ſuch as are penitent, and with thy remiſſion and pardon doſt cleane purge the blame of offences paſt, mercifully looke vpon this thy ſeruant N. and for our Prayers, to graunt him his requeſt, who with all his heart, confeſſing thy name, doth earneſtly craue for pardon of all his ſins. Renue in him O moſt merciful Father whatſoeuer is corrupt thorough the frailtie of the fleſh, or that which hath bin defiled by the craft of the diuell, ioyne againe to the vnitie of thy body the Church, the member which thou

haſt redeemed. Haue mercy O Lord vpon his ſighs: haue mercy vpon his teares.

Receiue O Lord thy Seruant into the place of ſaluation, which hee muſt hope to haue of thy mercy, Amen.

Deliuer O Lord, the ſoule of thy ſeruant, from all dangers of hell, & from all ſnares that may intrap him to paine, and from all triblation, Amen.

Deliuer O Lord the Soule of thy ſeruant, as thou haſt deliuered *Enoch* and *Elias* from the common death of the world, Amen.

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt *Noah*, from drowning in the generall floud Amen.

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt *Abraham* out of *Vr*, out of the Chaldes, Amen

Deli-

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt *Iob* from his paſſions and paines, Amen.

Deliuer O Lord the ſoule of thy ſeruant, as thou deliueredſt *Iſaac* from being offered in ſacrifice, and out from the hands of his Father, Amen.

Deliuer O Lord the ſoule of thy ſeruant, as thou deliueredſt *Lot* from Sodome, and from the flame of fire, Amen.

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt *Moſes*, out from the hands of *Pharaoh* king of the Egyptians, Amen.

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt *Daniel* out from the den of Lions, Amen.

Deliuer O Lord the ſoule of thy ſeruant, as thou deliueredſt the three Children out of the fierie furnace, and from the hands of the cruell

and mercifull King, Amen.

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt *Suſanna* from the crime with which ſhee was falſely charged, Amen.

Deliuer O Lord the ſoule of thy ſeruant, as thou deliueredſt *Dauid* from the handes of King *Saule* and *Goliah*, Amen.

Deliuer O Lord, the ſoule of thy ſeruant, as thou deliueredſt Saint *Peter* and ſaint *Paul*, out of priſon Amen.

Let vs pray.

WE commend vnto thee, O Lord, the ſoule of thy ſeruant, and beſeech thee ſweet Lord Ieſu Chriſt, Sauiour of the World, that thou doe not refuſe to place him in the boſome of thy Patriarks, for whom thou deſcendedſt mercifully

cifully into the earth. Acknowledge O Lord thy creature, created not of any ſtrange Gods, but of thee alone, the true and liuing God, for there is no other God but thou O Lord, and there is none according to thy workes. O Lord make his ſoule reioyce in thy ſight, and remember not his old iniquitie, and intemperance, which inordinate Concupiſcence and raging luſtes did abound and riſe in him. Albeit he ſinned, yet hee denyed not the Father, the Son, and the holy-Ghoſt, but beleeued ſtedfaſtly in them: and hee had the zeale of God in his heart, and adored the God, that created all of nought, Amen.

Let vs pray.

REmember not we beſeech thee O Lord, the ſinnes and ignorances

rances of his wilfull youth, but according vnto thy great mercy bee mindfull of him, in the glory of thy eternall diety. Let the heauens be opened vnto him, let thy Angels reioyce of him.

Into thy hands O Lord, wee doe commend his soule, O Lord God of truth, thou hast redeemed him, let that sweete voyce of thine (O Lord Iesus) sound in his eares.

This day thou shalt be with mee in Paradice.

Amen.

A reſignation of mans will to Almighty God.

MOſt merciſull and benigne Lord God, the very true loue of my ſoule, in my whole hart and deſire I offer vnto thee, & reſigne vnto thy bleſſed wil & hands as a Sacrifice, my ſelfe and what ſoeuer thy bleſſed Spirit ſhall (by inſpiration) will and moue mee to doe, and eſpecially the vtter forſaking of my ſelfe, and mine owne will in all pleaſure and delight of ſenſuality, vaine company, or what elſe ſoeuer my heart may bee by any meanes moued or defiled. Alſo, I offer vnto thee my ſelfe in perfect mortification of all naturall paſſions, as heauineſſe, ioy, ſorrow, anger,

ger, hate, hope, feare, or ſhame. In like manner I offer my ſelfe to ſuffer willingly for thy ſake (ſweete Lord) all aduerſity, as the loſſe of good, friends, all ſickneſſe, and heauineſſe of heart, &c. Alſo, if it be thy bleſſed will and pleaſure. I offer my ſelfe moſt willingly to the paines of the damned, the ſeparation and loſſe of thy loue excepted. And though it bee impoſſible for me thus to doe or ſuffer, yet (good Lord) my will and heart is ready at all times, if thou wilt it ſhould be ſo. And whereas mercifull Lord Ieſus, I cannot bee ſo willing and ready vnto all theſe things, and make ſo perfect reſignation from the bottom of my heart, as I ſhould doe, becauſe I preeiue not the enormities & deteſtable wickednes of my former life. Therfore I beſeech thy moſt bleſſed mercy in the

the merits of thy obedient death, to helpe my imperfection, that I may make a full resignation vnto thy holy wil in all things, that may be to thy honour and glory, Amen.

A Prayer to the same effect.

O Gracious and louing Lord, which art the giuer of all grace, and goodnesse vnto them that feruently and faithfully aske it of thee, the very true Vertues, whereby wee may faithfully and deuoutly loue, serue and honour thee, in all perfection of life: I do most humbly beseech thee of thy tender mercy and louing kindnesse in the most blessed and mighty merits of my Sauiour Iesus, to grant me grace, that in all things I may purely

purely and sincerely serue & p'ease thee only, my Lord God, and so to fixe my mind, and delight in all things, that may redound to thine Honour, and my soules comfort. Grant mee grace also to follow the blessed example of my Sauiour Iesus, in all mercy, pitty, compassion, and bountifulnesse, both vnto my friends, and foes. Grant mee grace to follow also the example of my Redeemer Iesu, in holy sobriety, wherby I may mortify and refraine all the sences and powers of my body from all inordinate pleasure and superfluity, and that I may vse necessaries by thy grace, without any inordinate pleasure in them. Grant me good Lord, grace to doe all these things in due time and order with most meeke Deuotion, And thus by the merits and bitter passion of my Sauiour Iesu, I may be

bee purged in this world, moſt lowly and meekely acknowledging my wretchednesse and frailty, and doing penance for my sinnes, with a firme purpose to amend, with an vnfayned trust of remission and forgiuenesse by the same merrits of his holy and bitter passion, Amen.

FINIS.

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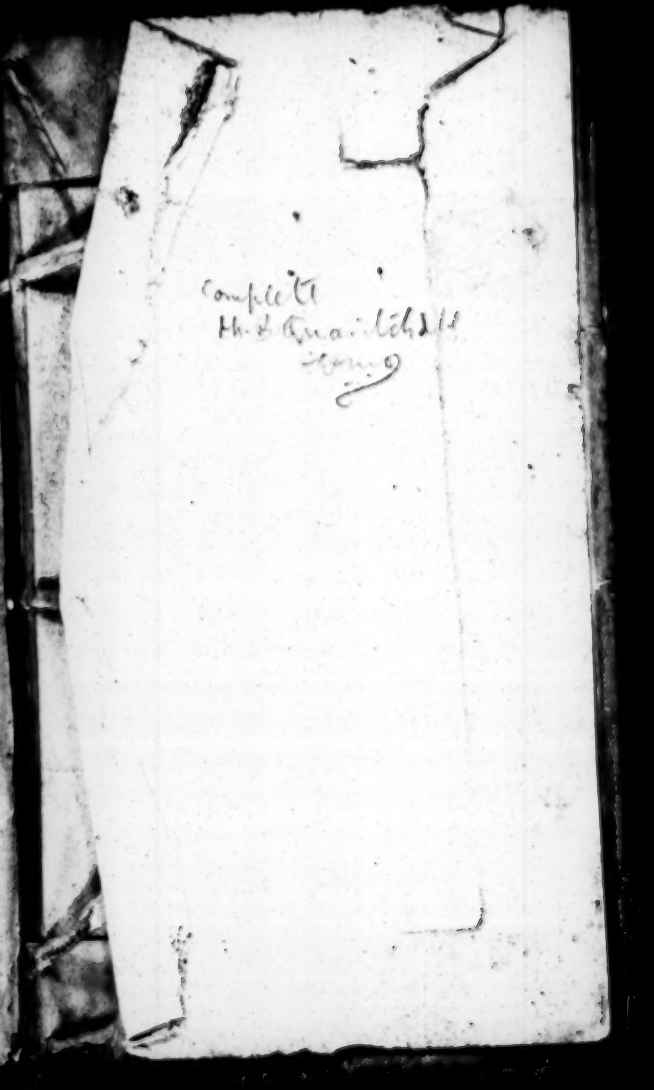
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